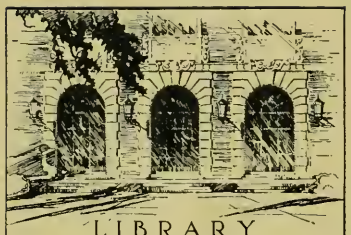

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OF THE

DIOCESE OF COLOMBO,

IN MAY, 1879,

BY THE RIGHT REVEREND

REGINALD STEPHEN COPLESTON, D.D.

BISHOP OF COLOMBO.

Oxford and London:

JAMES PARKER AND CO.

1879.

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A Charge, &c.

Reverend Brethren and dear Brethren
of the Laity,

ON this first occasion of our meeting as a Diocese—Bishop, Priests, Deacons and Laity—officially gathered together, you must feel, my brethren, as I do, oppressed by a sense of our responsibility. We meet in God's presence, as representing an organized portion of His Church: a portion which, in regard to the entire Body of Christ, is a small member indeed, but in regard to the individuals who compose our diocese is a living whole. We cannot but feel, that by what we do, and still more by what we are, the Church in this diocese may be judged. The standard of unity, of charity, of orthodoxy in the diocese generally, cannot be much higher or much lower than that which is found among us here to-day. Christ, looking on our assembly, sees what are the attainments of this portion of His Church, how much fruit His Passion has borne here, whether there is an acceptable people made ready in His sight. How can we bear this gaze, my brethren, without dismay? Let us humble ourselves before Him, confessing our sins and the sins of our people, and earnestly seek, this morning at His Altar, grace for a better service in time to come, more faith and more love.

Diocesan responsibility.

But then, from this very thought that we represent to so large an extent an organized portion of the Church, comes the encouraging recollection, that in us corporately as a living body dwells, in our measure, the quickening Spirit of God. He is amongst us, and will guide our counsels, not so indeed as to secure us from error—for it is to His whole Church, not to a fraction of it, that He has promised that security,—but so as to give us great

The guidance of the Holy Ghost.

hope that we shall not err fatally. We have implored His presence,—let us listen for His inspirations, and lay our hearts open to His teaching.

Vocation a ground of thankfulness.

And from the same thought we must draw also cause for thankfulness. He who has gathered together for Himself a great flock in all parts of the world to set forth the eternal praise of His holy Name, has condescended to call us to office and administration, whether we be priests or laymen, in that Church; has granted to us to be fellow-workers with Him; has entrusted to each of us, in his vocation and calling, a share in the high privilege of preparing His Bride for Him. And when I think, brethren, that to me, who am not worthy to have a place at all among you, is assigned the high and awful duty of leading your service, of pouring out myself in sacrifice over that united sacrifice of you all, and of presenting you and your Churches to Him to Whom you have been betrothed as a chaste Virgin; while I am overwhelmed with shame and self-reproach, yet I dare not keep back the expression of thankfulness to Him Who has given me such a post of danger and trial, and therewith, however I by my fault may miss it, has put within my reach the needful strength and grace. I entreat your prayers, now and always, for your Bishop.

Diocesan events.

Let me begin by briefly reviewing the action which the diocese has taken as a whole, or which has affected the diocese as a whole, since, by God's permission, I came among you. I was welcomed to the office of your Bishop

1. Address of welcome, Feb. 1876.

by a cordial address, signed, I think, by all the Clergy, and by a vast number of the Laity. This I then felt to be of great value, and now record with great gratitude. There was not in it, of course, any reference to myself personally, for I was unknown to you all; but it was an expression of thankfulness for the appointment of a bishop, and a testimony that although you had had no direct voice in making it, you recognized it as made on your behalf, and accepted it as your own.

2. Meeting of Presbytery, Nov. 1876.

The address to which I refer, though the act of a great many, was not a diocesan act, properly speaking; but we

are at present only learning by combinations more or less tentative, to act as a corporate body. The gathering of the Presbytery in this place in November of the same year had more of a canonical character. It was indeed, strictly speaking, a formally complete gathering—since all the Priests were invited—of one order of the diocese; but since, unhappily, a number of our brethren were away, let us rather treat it as incomplete. It was still an act of much importance. The Priesthood met, according to true Church principle, to advise the Bishop in a critical time; they came to a definite conclusion, by a large majority, and their advice was adopted. The purport of that advice was, that "the matter in question being one within the discretion of the diocese, the further conduct of it may safely be left in the hands of the Bishop." The question was one of discipline, concerning chiefly the tenure of licences by Clergy and Catechists, and the sanctioning of places of worship. Encouraged by this advice of the Presbytery, I continued to contend for the views which I had asserted (see App. A), and they have subsequently received the support of the two greater Church assemblies, to which I have next to allude.

See App. A.

3. Meeting of the Bishops of the Province at Calcutta, March, 1877.

In March, 1877, an assembly was held at Calcutta in which we were greatly interested. I avoid altogether the title Synod, which implies different things in different connections. The four Bishops holding dioceses in the Province, met and conferred on questions affecting the whole Province. It was the beginning, at least, of provincial action, and provincial action is necessary to the complete organization of the Church. It is a very ancient principle (asserted as an ancient principle by the Council of Nicæa, A.D. 325), that a province is complete in itself, and that all questions arising should be decided in the province in which they arise. Each diocese is complete in itself, in the first instance, but there is appeal out of it to the province;—but out of the province there is no further appeal, unless to the Universal Church. In accordance with this principle, we, in Ceylon, look to Calcutta, but no further. Hence our great interest, as a diocese of the province in which Calcutta is the Metropolitan See, in the

Provincial independence.

provincial action which took place there on the occasion to which I am referring. This is the first opportunity that I have had of announcing to you officially the results of those deliberations; but so long a time has passed, that I am unwilling to dwell at length upon them. They were expressed only as provisional resolutions, pending full consideration, and with special reference to the Lambeth Conference. So far as they dealt with questions similar to those which had been raised here, they ratified the views I had asserted: acknowledging the principles of the Bishop's right to be consulted, and to exercise a veto in the case of all appointments to the discharge of spiritual functions of the Church, and to be consulted with regard to any change in the management, order of service, or place of worship of any congregation: and asserted the necessity of the Bishop's licence or permission for all buildings used, unless exceptionally, for the Celebration of the Holy Communion. A resolution was also passed in reference to appeals to the Metropolitan, by which the finality of his decision was asserted. In another, the desirability of Diocesan Synods was insisted on. The Bishops present undertook to bring these several matters before the notice of their respective dioceses, and in particular to ascertain the feelings of Clergy and Laity in reference to the constitution of Diocesan Synods. Circumstances made it appear undesirable that I should call the diocese together at that time, and I obtained the permission of the Metropolitan to seek to ascertain your views by more informal and gradual methods.

Calcutta Resolutions. See App. B.

Reference to the several dioceses.

Lambeth Conference. See App. C.

I come now to what I announced nearly a year ago as one among the topics of my address on this occasion,—the proceedings of the Lambeth Conference. Although that assembly did not claim for its conclusions any coercive authority, yet they cannot but have immense weight with any one who believes in the divine guidance of the Church. They have not, of course, the force of law; no civil authority is enlisted in their support. That, however, would not necessarily make them less binding on our consciences, if they were directions addressed to us as members of a spiritual community, by the rulers of that community. But

Value of its conclusions.

they do not amount to so much as that. The character of ecclesiastical legislation was especially disclaimed for them. The Lambeth Conference was neither a representative council of the whole Anglican Communion, nor the synod of any province; it could not therefore legislate. Still it is true, I believe, of most or all of the great councils of the early Church, by whose decisions we are still guided, that they were neither representative nor complete. To them all bishops were invited, and those who could or would went; but there were many regions and dioceses whose bishops were not present either in person or by representation. This has not been held to invalidate their acts. And certainly no council ever held was more free than this Lambeth Conference, either in respect of the liberty of bishops to go or stay, and when there to speak their mind, or in respect of the council's absolute independence—an independence, perhaps, unparalleled—of the civil power. The authority of the decisions even of those great councils depended on their acceptance by the Church, and so it will be with the Lambeth Conference. Some of its conclusions may have little influence on the thought or practice of the Church; some may meet the need of a time, and then, having served their purpose, be forgotten; while some, it may be, will affect all the future of the Church, as involving re-assertions or applications of great ruling principles. Our part is to receive them all with at least a reverent attention.

Some matters which do not much affect our own diocese the necessity of brevity leads me to omit, though I would not allow that we are unconcerned in anything which concerns any part of the Anglican Communion. The following are matters which concern the whole of it. The Conference gave its first attention to the mode of maintaining union among the various Churches of the Anglican Communion, and among many points the following demand our attention. As fundamental principles essential to that union, the bishops insist on, (1), the independence of Provinces in the exercise of their own discipline, a point noticed also in the Calcutta Resolutions; (2), the recognition in each Diocese within such Province of the Bishop's jurisdiction, so that no Bishop or other clergyman of any other Church should ex-

Union among Anglican Churches involving,

(*a*) Independence of Provinces;

(*b*) Integrity of Dioceses;

ercise his functions within that Diocese without the consent of the Bishop thereof; (3), the importance of requiring letters testimonial in the case of any clergyman coming into a Diocese from another Church or Province. These are principles which are, I suppose, universally admitted when they are stated, although there has been danger of their being ignored, under exceptional circumstances, in practice.

(c) Requirement of Letters Testimonial from Clergy.

Under the same head comes a direction—for in a matter so practical and so practicable we are almost bound, I think, to treat the advice as a command—in reference to Commendatory Letters. We use these habitually in the case of Clergy, but I will quote, and earnestly commend to you for practical observance, the words in which the Conference advises their use in the case of Laymen :—

Commendatory Letters.

"They would urge yet more emphatically the importance of letters commendatory being given by their own clergymen to members of their flocks going from one country to another. And they consider it desirable that the Clergy should urge on such persons the duty of promptly presenting these letters, and should carefully instruct them as to the oneness of the Church in its apostolical constitution under its varying organization and conditions."

It is added: "It may not perhaps be considered foreign to this subject, to suggest here the importance of impressing upon our people the extent and geographical distribution of our churches, and of reminding them that there is now hardly any part of the world where members of our Communion may not find a Church one with their own in faith, order, and worship."

Another practical suggestion which I think we have no choice but to adopt, even if it were not commended to our own minds by the wisdom of the choice, is that which would appoint for all churches one Day of Intercession for Missions. "They suggest that the time selected should be the Tuesday before Ascension Day (being a Rogation Day), or any of the seven days after that Tuesday; and they hope that all the Bishops of the several churches will commend this observance to their respective dioceses." In commending it to you, my brethren, and fixing this Rogation Tuesday as the Day for Intercession for Missions for the present

Day of Intercession.

year, I desire to point out the serious objection which there is to the choice, to which otherwise some might, perhaps, have been led, of Ascension Day itself, being one of the seven days after that Tuesday, for the day of prayer. The objection is this. A day of prayer is a day of penitence and of fasting, and ought not to clash with one of our highest festivals. And the purpose of the institution of the Day of Intercession is rather to gain an additional day for public devotion, than to spoil a day which we already have, by destroying its proper character as the festival of our Lord's exaltation. Take, therefore, if Tuesday is inconvenient, Wednesday or Friday in the same week, or even the following Sunday, rather than Ascension Day. But the proper day is Rogation Tuesday.

Not to be Ascension Day.

Among matters which concern the whole Church, or may possibly concern any part of it, may be classed the recommendations adopted by the Conference in regard to the vexed question of Ritual and Confession.

Ritual varies, of course, in different parts of our communion; each province and each diocese may, canonically, have a ritual of its own, and it was therefore impossible that such an assembly, representing (in a general sense) the whole Anglican Communion, could attempt to touch on details. But it asserted two principles, which deserve the reverent consideration of every diocese and every province: first, that excessive diversities of ritual, as between one part of the Church and another, may endanger the unity of which the community of worship, secured by the use of one Book of Common Prayer, is a principal bond[a]. Secondly, that no alteration from long-accustomed ritual should be made contrary to the admonition of the Bishop of the diocese. This was virtually a re-assertion of the rule in our Prayer-Book, which constitutes the Bishop judge, subject to reference to the Metropolitan, of all questions of the interpretation of the rubrics.

Ritual, and Episcopal authority.

On the subject of Confession much more was said, and a definite statement was put forth. The mind of the bishops was distinctly expressed as against the practice of habitual

Confession.

[a] "Report of Committee on the Best Mode of Maintaining," &c., vi. 12, p. 18.

confession. While carefully recognizing "the provision made in the Book of Common Prayer for the relief of troubled consciences," and disclaiming any desire to limit it in any way, the Conference yet laid down, that no minister of the Church is authorized to enjoin, or even to encourage, the practice of habitual confession to a Priest. They evidently held that unburdening the mind, when specially troubled, to the Priest in order to receive benefit of absolution, does not amount to the practice of habitual confession; and while virtually re-asserting the value of the former, they strongly discourage the latter, so strongly that I hold that no Priest, even if he were not persuaded that the practice of habitual confession is unauthorized, could fairly teach it to be in accordance with the present mind of the Church of England. On the other hand, that Priest would be clearly unfaithful to his trust who should withhold from any burdened soul, or fail to offer to the penitent or the dying, that authoritative message of pardon which the Church empowers him to convey.

Some of the regulations suggested in practical matters concerned especially dioceses like our own, in which a great part of the work is missionary work, and in which there are several races and languages to be dealt with. One of these in particular touches a matter in which we are closely interested,—translations and modifications of the Prayer-Book. Each diocese has, I suppose, strictly speaking, authority to make its own versions, and to sanction new forms of prayer, or modifications of the Prayer-Book, to meet its special needs; but the whole Church is so deeply interested in preventing substantial alterations of the Prayer-Book, that it was thought right that "all such new books" (in any diocese of a country under English rule,) "being modifications or versions of the Book of Common Prayer, should be submitted, after approval by local authority, to a Board consisting of the Archbishops of England, Scotland, and Ireland, and other Bishops and Clergy constituted for the purpose:" and "no book would be held to have been" (properly) "authorized for use in public worship, unless it has received the sanction of such Board." On the question how far it is expedient to modify the Book of Common

Versions and modifications of the Prayer-Book.

Prayer to suit particular needs, the following was adopted: "It is expedient that Books of Common Prayer, suitable to the needs of native congregations in heathen countries, should be framed; that the principles embodied in such books should be identical with the principles embodied in the Book of Common Prayer; and that the deviations from the Book of Common Prayer in point of form should only be such as are required by the circumstances of particular Churches." It is much to be hoped that, in accordance with the spirit of these recommendations, we in this diocese shall ere long agree on one translation of the Prayer-Book in each language, and obtain sanction for it; and also use our liberty, within the bounds of law, to provide, under like sanction, other forms of service suitable, for instance, for new converts, for catechumens, and for use among heathens.

Marriage Laws.

Another very important resolution among those which concerned especially dioceses situated like our own, is that which relates to marriage. We are continually meeting the difficulties which arise from the difference between the marriage law of the Church and the marriage law of the State; difficulties which are increased by the prevalence of a mistaken notion that the law of the Church and the law of the State are identical. This is a mistake. It is no blame to our legislators that, in a country where all are not Christians, they have not set the standard of marriage as yet so high as it is set by Christ. In the Kandyan districts, the law of marriage sanctioned by the State is very far below the standard of the Church; our rulers have laid on their subjects only what they are able for the time to bear. It is, I suppose, on a somewhat similar principle, applied to a lower degree of difference, that marriage with a deceased wife's sister, though contrary to the law of the Church, is allowed by the law of the land. Of course, it is to be regretted that this difference should exist, but it does not exist in the matter of marriage only. On many points of morals the law of the State is necessarily, though regretably, lower than the law of God and of the Church. Many grievous sins are not forbidden by law, but they are not the less sins, and in their case we have no difficulty in seeing

from which law the Churchman is to take his standard. But in the case of marriage, owing to the happy fact that in Christian countries the Christian standard has generally, or has until of late, determined the civil law, the difference has been less easily understood. Hence we may be grateful for the distinct assertion of the true principle in the following paragraph: "With regard to those questions in connection with the laws of marriage which have been submitted to them, your Committee, while fully recognizing the difficulties in which various branches of the Church have been placed by the action of the local Legislatures, are of opinion that steps should be taken by each branch of the Church, according to its own discretion, to maintain the sanctity of marriage agreeably to the principles set forth in the Word of God, as the Church of Christ hath hitherto received the same."—(p. 39.)

Licences of Clergy, Lay Ministers, and Churches.

I come now to the recommendations adopted by the Conference in special reference to questions which have been raised here, namely, such as relate to "the power and authority of the Bishop in respect of giving and withdrawing the licence, 1st, of the Clergy under his charge; 2nd, of lay readers and catechists; also to the rights of the Bishop in reference to changes in the management, order of service, and place of worship of any congregation."

The recommendations adopted were as follow:—

"17. As regards the licensing of the clergy, it is admitted generally that every missionary clergyman, whether appointed by a society or otherwise, should receive the licence of the Bishop in whose diocese he is to labour; but your Committee are of opinion that, in case of refusal to give a licence to a clergyman, the Bishop should, if the clergyman desire it, state the reasons of his refusal, and transmit them to the Metropolitan, who should have power to decide upon their sufficiency; such reasons should also be accessible to the person whose licence is in question. Where there is no Metropolitan, the reasons should be transmitted to the Archbishop of Canterbury, who should decide in like manner.

"18. As regards the withdrawal of a licence, your Committee find that in some provinces the mode of proceeding

for revocation has been fixed by canon, and the jurisdiction thus created has been established by consent. For these places it is not necessary to make any recommendations. Where no such jurisdiction exists, your Committee recommend that the Bishop should in no case proceed to the revocation of a clergyman's licence without affording him the opportunity of shewing cause against it, and that if the Bishop shall afterwards proceed to revoke the licence, he should, if the clergyman desire it, state the reasons for his decision to such clergyman, and also to the Metropolitan, who should have power to sanction or disallow the revocation. In cases where there is no Metropolitan, the Archbishop of Canterbury should be regarded as the Metropolitan for this purpose. No such revocation should take place, except for grave ecclesiastical offences.

"19. The Bishop would probably find it desirable, where the clergyman is connected with one of the great Missionary societies, to communicate with the society or its local representatives before taking steps for revocation of a licence.

"20. With regard to lay agents, your Committee consider it desirable that such as are employed in more important spiritual functions should have the licence or express sanction of the Bishop; and that other laymen employed in missionary-work should be considered to have the implied sanction of the Bishop, and should not continue to be so employed, if the Bishop see fit, for a grave reason, to forbid them.

"21. The authority of the Bishop in appointing places for public worship has been always admitted in the Church. Every place in which the Holy Communion is regularly celebrated, should have the sanction of the Bishop [b]."

The desired conditions not to be too rigidly enforced.

We have here indicated the conditions which are held by the Church to be desirable. It does not follow that they are all immediately attainable, or that they should be at once rigidly required. On the contrary, while we are bound, after such unmistakeable directions, to keep them steadily in view as desirable conditions, there is great reason for

[b] Report, &c., III. pp. 27—29.

gentleness and patience in working towards them. We should all, I suppose, Bishop, Clergy, Lay Readers and Catechists, be found, if a strict inquiry were made, to have been somewhat lax in these matters. And it is not to be wished that such laxity should be too strictly inquired into. I suppose there are few among my reverend brethren, who have licences for all their chapels, and for all their catechists; and that there are many among you, my most valued brethren of the laity,—and long may they continue to be such,—who have not always waited for a licence when an opportunity occurred of serving the Church. But it is one thing to be indulgent towards exceptions, and another to make irregularity the rule. We must all try to be more regular in this matter. I must call on all the Clergy to apply for licences for any unlicensed chapels which they are in the habit of using, and for their catechists and readers also. And for my part, I shall keep steadily in view, as things which must all be ultimately enforced, these three conditions:—The tenure of a licence by every one of the higher orders of Lay-ministers; the registering or licensing of every unconsecrated building in which the Sacraments are ministered; the securing to the licensed Clergy of a firmer *status* than they now hold.

Rules to be kept in view.

Towards the first of these conditions, the tenure of a licence by every one of the higher order of lay-ministers, I propose to work by the following means. I shall make it the *rule*—but a rule to be very gently and gradually brought to bear—that no person shall be admissible as a candidate for Holy Orders, who has presumed to exercise without a licence any lay-ministry for which a licence is obtainable. This rule will be brought to bear, I hope, with such gentle pressure, as to cause no real hardship, while securing eventually the desired condition.

Towards the second desired condition, the registering or licensing of every unconsecrated building in which the Sacraments are celebrated, I propose the following. It will be my rule—a rule at first often suspended, and gradually more stringently applied—to visit no such building, and especially to hold no Confirmations in it; and not to

regard any cure in which there is no licensed building as forming a title for any appointment.

The third desired condition, the securing to the licensed Clergy of a firmer *status* than they now hold, may be, I trust, by their own co-operation, immediately attained. At present, a licence, in many cases, gives to a clergyman no security whatever, as against the Bishop. It can, in many cases at least, be at any moment withdrawn without cause assigned. But it was suggested first by me here, then by the Bishops at Calcutta, and finally by the Lambeth Conference, that we should, by our own voluntary act, give to the licence a higher force, as against ourselves; undertaking to recognize it as not revocable, except by formal process, and that subject to appeal. The Committee of the Lambeth Conference expresses itself as follows:—

Tenure of licences by Clergy.

"Your Committee recommend that the Bishop should in no case proceed to the revocation of a clergyman's licence without affording him the opportunity of shewing cause against it; and that if the Bishop shall afterwards proceed to revoke the licence, he should, if the clergyman desire it, state the reasons for his decision to such clergyman, and also to the Metropolitan, who should have power to sanction or disallow the revocation."

These recommendations, I, for my part, heartily accept. But I must point out that they cannot be adopted, unless certain conditions, which they pre-suppose, are also observed.

First, the granting of a licence, which is to be so held, must be a *bonâ fide* voluntary act on the part of the Bishop. He must have full knowledge of the person, and of the character and limits of the field of work, and he must have full liberty to refuse. He is not likely to refuse capriciously, for he has to give his reasons; but if he is to be permanently bound by the act, he must have real liberty to refuse it. For this it is necessary that his consent must be asked before the appointment is made, and not, as has often occurred, afterwards.

Conditions of a valid licence.

1. Voluntary on part of Bishop.

Secondly, the character and limits of the work must be defined as strictly as possible in the licence. Else, as time goes on and the work in question or surrounding works

2. Sphere must be strictly defined.

increase or diminish, difficulties will almost certainly arise.

These two conditions, then, must be observed in the granting of a licence, which is to be virtually equivalent to an Institution: the Bishop must have full knowledge, acquired if necessary by examination, and full liberty to refuse; while the exact character and area of the work must be specified in the licence.

A licence granted under these conditions will not be revocable except by formal process, in which the holder of the licence will have opportunity of pleading his cause, while the Bishop will be assisted in hearing the case by Assessors, clerical and lay. If the decision be adverse to the holder of the licence, an appeal will lie to the Metropolitan, whose decision is final.

Revision of licences with a view to new tenure.

In order that all the Clergy may stand in this respect on the same footing, I intend that every licence allowed by me at the present visitation should be considered to be held under the new conditions. For this purpose, the terms in which they were originally issued will need, in many cases, to be revised; and the character and extent of the field of work to be specified, in view of the present condition of it and of neighbouring fields of work. I shall therefore call upon all, in whose cases such revision seems necessary, to exchange their present licences for others confessedly issued with a view to the new system. The adoption of that system is voluntary on my part, and I adopt it only so far as the conditions which I think necessary to it are complied with. Therefore, if any holder of a licence declines to have his licence so revised and re-issued, he will remain under the old system, not the new; and his licence will be treated, if any occasion should arise, as being revocable at discretion without cause assigned.

Committee for revision of licences.

I am aware that I am thus making it a very unpleasant thing for any one to decline my proposal, and I must therefore be careful that it shall not be unpleasant to accept it. To avoid dissatisfaction with the terms which I may wish to put into the revised licences, I invite you to elect from your own number at least five clergymen, to assist me

by their advice in this matter. The final decision will of course still lie with me, but I shall take counsel with these five before deciding. And it should be observed, that I am not proposing to map out the diocese afresh into new districts, but to assign more accurate limits to those which already exist.

With such a safeguard, I hope none will hesitate to meet me heartily, in this effort to place the tenure of licences on a firm and definite basis, while guarding duly the responsibility of the Bishop.

I have thus briefly traced the synodical, or quasi-synodical, action which has affected the diocese in the last three years.

Diocesan and local institutions, &c.

Turning now to diocesan and local works and institutions, I regard our condition as full of hope. Amid some disturbance, there has been, and is, considerable activity. Churches are arising in many places, several have been recently consecrated. I can scarcely point to a single district or station in which there is not either a new or an enlarged church, or a new parsonage, or new schools. Such external activity is not indeed spiritual life itself, but it is certainly both an indication and a means of spiritual life. In view of it, we may thank God and take courage. I do not wish to make a show of work done, by a list of such improvements; there is still enough before us to discourage boasting. But it is worth while to call particular attention to two or three efforts which are of diocesan importance. First of all, I greatly rejoice in the establishment of the Diocesan Training College for (Sinhalese) Schoolmasters, which the Diocesan Fund has enabled us to start, under the management of the Rev. T. B. Robertson, in Kandy. This institution, beginning with small things, has been extremely well launched and conducted so far: it bids fair to exercise immense influence for good on our education throughout the diocese, and I most heartily commend it to your support and confidence.

Existing activity.

Training College. See App. D.

Cemeteries. See App. E.

The consecration, on Easter Tuesday, of the first of the portions assigned in General Cemeteries to our Church, was, I earnestly hope, the beginning and pledge of the constitution of similar Cemeteries all over the diocese. The

rules under which this is managed having been drawn up by a representative Committee from the congregations of Colombo, may safely be recommended for adoption, *mutatis mutandis*, in all the remaining stations.

Bishop's Grant for Religious Instruction. See App. F.

There is a scheme, for which I am myself at present solely responsible, to which I invite your attention;—I mean what I have called the Bishop's Grant for Religious Instruction in Church-of-England Schools. There is some danger, especially in schools aided by Government, that Religious Instruction, although it is the very object for which our schools are instituted, may fail to receive all the attention we desire, simply because it is not taken into account by the Government Inspector. To meet this danger, I think we greatly need some system of examinations and grants for Religious Instruction alone. My scheme is merely a provisional one; I trust you will soon supersede it by one on a diocesan footing. In drafting the Rules of it, I have been careful to encourage what appears to me to be of paramount importance, the separate and different instruction of Christians and of non-Christians. I cannot now enlarge on this most important topic. It has been much of late before the notice of the Bishops of the Province, and of the venerable Society for the Propagation of the Gospel; and is a subject to which I shall ask special attention in the meeting of the Presbytery to-morrow.

Separate religious instruction of Christians and non-Christians.

Lay energy.

I cannot leave these elements of our present activity, without dwelling for a minute on the feature, which seems to me perhaps the most encouraging feature in our character as a diocese, I mean the large and rapidly-increasing part which is being taken in the work of the Church by the upper classes of the Laity. As trustees and members of Church Committees, in promoting, designing and overseeing, often at the cost of a large personal sacrifice of time and thought, the erection of churches and the like; in organizing and taking part in choirs; as organists, as members of Cemetery Committees and Boards, in Sunday-school teaching (though this is more rare than I hope soon to see it), and, finally, in assisting in the Divine Service itself,—the members of various departments of the Civil

Service, and many among our merchants and planters, have taken, and are taking, a most valuable and laudable part. It is difficult to rate too highly the voluntary ministrations of those who are serving as Lay Readers. Most of these have gladly accepted the Bishop's licence, and it would be well that all such as have frequent or regular opportunities of ministration should receive that sanction. The more accurate defining of the duties of these as well as of the paid lay-ministers of the Church is another matter which I commend to your attention. I have suggested it as a topic for discussion in the joint Conference of Clergy and Laity, and I shall further ask the Presbytery to deal with it; and my hope is that a Committee will be appointed for this as for other topics, which may bestow upon it a thorough and painstaking inquiry.

The minor Order of the Ministry.

When I come to the consideration of what seem to me to be our needs, I find that I have already touched on many, and have already supplied a large number of practical problems for you to deal with in your conferences. To the joint Conference of Clergy and Laity, of which the time will be very limited, and whose lay members cannot be expected to devote much time hereafter to serve on committees, I have suggested in my circular certain topics of discussion. But of the Presbytery I mean to ask more. I mean to ask them either to deal on the spot, or to appoint committees to deal, with this large number of matters which I am raising in this Charge. And one of the first things which I shall ask of them, will be to meet a need which, in one sense, is my own particular need, but which more truly is the need of the diocese,—that of a Standing Council of Advisers to the Bishop. Nothing is more distasteful to me, nor is there anything which I have more tried to avoid, than acting in important matters arbitrarily, or on my own sole responsibility (where it can be shared), or without taking advice with my Clergy. Such isolated action is always undesirable, and under the circumstances of this diocese, where so many things are unprovided for either by law or precedent, the number of difficult questions that come before the Bishop is especially great.

Diocesan needs.

Bishop's Council.

The proper advisers of the Bishop in a fully-organized

Cathedral Chapters.

diocese are the Dean and Canons, who form the cathedral chapter. This is called the "Senate of the Diocese," "the Bishop's Council." The Bishop has a right to their advice, and they have a right, in certain cases at least, to be consulted. This is, strictly speaking, the essential part of a chapter's duty. It has been long forgotten in England, but is now being revived. In the newly-constituted See of Truro, Bishop Benson—who is a received authority on the law and practice of the Church in this matter—is able to set an example which will no doubt be followed. We have not here any cathedral chapter in activity. The title of Canon still exists, but there is no Dean, and there are no Statutes. And I am inclined myself to think that we shall do well to defer the revival or organization of a Chapter until, by the erection of a new cathedral, independent—which our present cathedral is not—of other institutions, it shall have become more easy to secure for dean and canons a *status* worthy of their titles. The time for this may not, I hope, be far distant; but I am not prepared to wait until it comes, destitute meanwhile of any definite body of advisers, in consulting whom I shall be, to some extent, sharing my responsibility. It is not essential that the Bishop's Council should be a cathedral chapter. When such a chapter is constituted, it will naturally take its place as the Bishop's Council, but until then the Bishop's Council may exist independently. Such was probably the case in the earliest times, when the Clergy of the cathedral city formed the ordinary Council of the Bishop. So I shall ask you, my reverend brethren of the Presbytery, in your meeting to-morrow, to guide me by your suggestions in the nomination of such a Council, and to ratify my nominations by your approval.

Treatment of such a Council.

If you give me such assistance (and I think I have a right to ask it of you) I shall treat such a Council with the deference which is canonically due to a cathedral chapter. I shall consult it before calling the Presbytery together on any occasion, before entering on any large diocesan scheme, and in questions of great difficulty or of great importance. I shall, of course, not be bound to adopt the advice given, though I should hardly ever be justified in acting against it.

On the principles which dictate my present proposal I have acted hitherto. I have continually consulted the Archdeacon, the cathedral Clergy, and several of the senior among the Colombo Chaplains; on some occasions I have called together a still larger number; and I have sought such advice especially in regard to the recent Cemetery rules, as being a matter of diocesan importance, and in regard to calling together the Clergy, or the Clergy and the Laity, in synod or conference. Nor have I found anything but the most loyal readiness to give advice, and the most judicious counsel. Still, it will be more satisfactory to me, and I think to all, that a certain definite body should be designated, each member of which will acknowledge it as one of his first duties to assist me with his counsel when called upon, and which will have collectively a right to be so consulted. This will be a guarantee to the diocese against arbitrariness on the part of the Bishop.

[The members of the Council will advise, not vote; and the Bishop will of course not be bound to act on their advice, though he could hardly ever be justified in acting against their united judgment.]

I just now announced that I should ask the Presbytery to elect at least five of their number to advise me in the revision of licences. It will be for you, my reverend brethren, to consider whether you will elect these five from among the Standing Council; or whether you will elect the whole Standing Council to this office; or whether, thirdly, you will elect an altogether independent list. The nomination of the Standing Council I keep in my own hands, subject to your suggestions and approval; the Committee for advising the Bishop in the revision of licences will be entirely of your own choice.

Proposed new Cathedral.

Closely connected with this in my mind is one other scheme of importance, to which I must at least allude: the proposed new Cathedral. We have now, I hope, through the liberality of the military authorities and of the local government, a suitable site secured; there are official and legal steps still to be taken, which may occupy some time, but which will not, there is good reason to believe, con-

stitute any obstacle in our way. For such a work as the erection of a permanent Cathedral, adequate to the importance of the colony and the wealth of our Church here, a very large sum will be needed. It will not be raised in a moment, but I have no doubt that it will be raised; and we must be prepared, for many reasons, to work patiently. It will be far better to have built but part of a really worthy building, than to have completed something which, however creditable to our energy, will look small or poor in the eyes of our posterity.

It will be evident from what I have already said, in speaking of a Bishop's Council, that I cherish the hope that the constitution of a cathedral body or a chapter, will be involved in, and perhaps even precede in point of time, the erection of the cathedral fabric. But we shall have an opportunity of exchanging ideas upon these topics in the Conference of this afternoon. The tenure of Church property, and the current finances of the diocese, are other matters which I leave for that Conference.

See Appendix G.

Methods and manner of Spiritual work.

Passing now from schemes and institutions existing or proposed, I turn to suggest a few thoughts upon the methods and manner of our spiritual work itself.

Limits of our Communion.

First, as to the limits of our Communion, and our relations to other bodies of Christians. While it is essential to our Christian character that we should love all, and seek to injure none, and as far as in us lies live peaceably with all men; it is no less essential to our character as a Catholic Church, witnessing to the truth, that we should make plain and unmistakeable the points which distinguish us from Romanists on the one hand, or from the various Protestant bodies on the other. There is no charity, but only cowardice under the pretext of charity, in slurring over these. We do not love our neighbours the less because we tell them very clearly why we cannot join them, nor even if we hold it a duty to insist particularly on those points in which we think them to be in error. And such distinct insistance is a duty which we owe to our own members, and especially to the young in our schools, and to our Confirmation candidates. Let, then, the first condition of our

Distinctive teaching.

good-will towards those outside our Church be faithfulness to the distinctive teaching of our Church itself. The poet says well:—

> "This above all, to thine own self be true,
> And it will follow, as the night the day,
> Thou canst not then be false to any man."

When I am asked, and I am asked very often, for a practical rule as to dealing with those who have been, as many have, wavering between the Church and some form of dissent, or endeavouring to combine both, I always reply in this way. We must be very gentle in individual cases, though we must be distinct about the rule. We may tolerate a good deal in those who either have thought themselves driven by the want of Church ministrations in out-stations to join with other Christian bodies, or have been allowed by our predecessors in greater laxity than we could now allow. To such I think we may say, "With which do you communicate?" You cannot communicate with both, with the Church and with a Christian body with which the Church does not communicate. That is the least we can require. We cannot admit to our Communion any who are not content to forego the Communion of those who are separated from our Church. You are not justified, my reverend brethren, in admitting to Communion persons whom you know to be in the habit of resorting to the Communion of other Christian bodies.

None may communicate both with the Church and with other bodies.

And in regard to the admission to our Communion of those who have been dissenters from it, we do well to follow loyally—even if in rare exceptions we may be excused for foregoing it—the law of our Church, that "there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." Confirmation is, in such cases, an open profession of adherence to our Church, and withdrawal from all other Communion.

Confirmation a condition of Communion.

In speaking on these questions, painful questions as they are, I see that there are always two things essential, charity to those without, and loyalty to truth. And I find it my duty to enquire, not which of these is the more popular

principle, but which the more needs urging; and on that ground alone, not because I overlook the other, I end this topic by once more urging on you the less popular principle, let us be strenuous in insisting on the distinctive teaching of the Church.

Internal unity.

While we thus recognize our corporate unity as distinguished from those who are outside our limits, we should be as careful to secure our own internal unity. Here, if I may say so, the claims of brotherly love and forbearance rise into predominance, and the claims of system and discipline take a very secondary place. Only the claims of truth cannot, even here, be postponed to anything. But I mean to touch on only one point in our method of work, which has, I think, a most important bearing on our internal unity. It is this. We have to organize a united body in the face of very great natural differences; differences of rank, civilization, nationality, and language. The last two of these, nationality and language, are the most obvious, and yet perhaps the least serious differences; and out of these two, that of language, the most obvious of all, is also perhaps the most superficial.

And yet there has been and is a danger of our recognizing this difference of language too far, and constituting it the basis of something very like a distinction of Churches. I speak at present with diffidence, for my experience is still small, but I cannot pretend to speak with doubt as to the issue of the dispute between dividing the Church according to race, and dividing it according to place. The division according to place, not race, the parochial system so far as it is applicable, appears to me to be commended to us by reason and history, and, as far as my observation and inquiries have reached, by recent experience also. To draw together into one Church those whose faith is one, though their tongues are different; to provide that, though sometimes, for convenience, they worship apart, sometimes, and on more solemn occasions, for unity's sake, they should worship together,—this, in my opinion, ought to be our aim. Where the division recognized is that of language, it is almost impossible to insure that all the members of our own Church should be visited, still less can it be insured that all

Division by place, not race.

The parochial system.

the heathen should be sought out. But where the division is one of place, two or more clergy working together in concert, and each taking one language under his special care, these colleagues constantly comparing notes among themselves, it can be assured that every house shall be visited. And it is "a house-going clergy" that "make a Church-going people." Without, therefore, hastily disturbing existing arrangements, I for my part shall steadily work towards the development, instead of a race-division and a virtual congregationalism, of a locally-divided parochial system.

The great Missionary Agency is a living Church.

Ours is a missionary Church. It is not only that there are missions in the diocese, as if they were separate altogether from the other portions of its work, but that the whole body is a missionary body, put here by God that it may communicate life to the heathenism with which it is in contact. And if we were to divide, for instance, the Church of the English from the Church of the Sinhalese, or to do anything which could tend to such a division, we should be depriving one part of the Church of its missionary opportunity, and depriving the missionary work of half its life. By unity with the English element, surely the native element in the Church is to inherit the wealth of eighteen centuries of Christianity; while through its unity with the native element, the European element is to touch and influence heathenism. I have little to say about missionary machinery: the great missionary agency is a living Church, united, organized, and ever spreading; and if those who are in the Church are true to their profession, it is impossible that the Church should fail to spread.

Christians in Europe, at a distance, need missionary agencies of one kind or another to bring them into contact with heathenism, but we are in contact with it by the necessity of our position; we have only to be Christians to be missionaries; we have only to be a vigorous Church to be a vigorous mission. Believing this, I see that the surest, and, indeed, the only, condition of our missionary success, is the internal vigour and sanctity of the Church herself. And that vigour is dependent on organization and unity, and that sanctity on a resolute hold of Catholic truth.

Descending more into details with reference to our pastoral work, I have learnt that one of the pressing difficulties of most of the clergy, and the more so in proportion as each is more directly engaged with the native Christians and recent converts, is the exercise of discipline. It is difficult to draw the line between Christians and nominal Christians; to say what constitutes relapse into heathenism, and how such relapse should be recorded and punished, and how lapsed persons should be restored. This is a matter in which it is impossible not to lament the laxity which has formerly prevailed; but while we strive to bring in a more faithful severity, we must be careful that we do not err by putting new wine into old bottles, or, in quoting the precedents of primitive times, possibly deviate from their spirit. The whole matter of discipline, especially in reference to the lapse of baptized persons into heathenism, ought to occupy the earnest attention of the Presbytery. With a view to diminishing the frequency of such relapses, and justifying the necessary strictness when they do occur, the utmost care should be taken in admitting persons to Holy Baptism, and the *status* of the Catechumen should be clearly recognized and defined. The inquirer should be formally enrolled, after open profession, among the Catechumens; should occupy a distinctive place in the church, undergo a systematic training, and be admitted to Baptism only after a thorough probation. The discipline of Catechumens, then, as well as the discipline of lapsed persons, requires your patient consideration, with a view to the constitution of a system, the framing of proper offices, courses of instruction, and the rest.

Discipline (*a*) of lapsed persons;

(*b*) of Catechumens.

It is not altogether alien from this subject to urge the value of registers of catechumens, communicants, and even of all Church members; and to press on Churchwardens and Trustees, as well as on the Clergy, the importance of every church possessing and keeping in good order the registers of baptisms, marriages, and funerals; of having a book for certificates of banns; a record of Churchwardens' and Trustees' meetings; and last, but not least, a full record of services, attendance, offertories, and the like. Application may be made to the Archdeacon for directions and help towards

Registers and Records.

providing all such records. This leads me to invite the attention of our lay brethren especially to the great importance of sufficient vestries. The Clergy find it impossible to keep things in order, or to make the arrangements for Divine Service as they should be made, or to obtain that quiet and privacy which they need themselves for their own devotions before and after public service, unless the vestry is such as to secure cleanliness and privacy, and sufficient space. The Apostolic maxim, "Let all things be done decently and in order," should never be lost sight of. The Clergy should regard the art of arranging and conducting Divine Service with exactness and perfection, as an art which requires study and practice. But I fear, too often, it is taken for granted that neither study nor practice is required; as if either it were impossible to go wrong, or else going wrong in such a matter were of no consequence. It is required by the rubric that a Deacon, before admission to the Order of Priesthood, shall be found "faithful and diligent in executing the things appertaining to the ecclesiastical administration," "perfect and well expert in them." In obedience to this law, those who examine candidates for the Priesthood in this diocese are directed to be especially careful in requiring both theoretical acquaintance with rules and rubrics, and practical expertness in executing them.

Vestries.

Expertness in execution of all parts of Divine Service

required of Ordinands.

In a good many of our churches, happily, the daily services are now performed as required by the Church. In some, owing to the extent of districts, the Clergy cannot be so continually at home, as to make daily service possible. But let us never lose sight of the rule, while we admit exceptions. I think we sometimes sacrifice the daily service to other objects, good indeed, and perhaps productive of more visible result, yet not really and in the long run so conducive to the building up of the Church. The daily service, even if very few of the Laity can attend it, is a privilege of the Clergy. They are entitled, for the spiritual welfare of their souls, to the degree of leisure for devotion which it implies. Even if unable to say it in church, we are all required, as you know, my reverend brethren, unless hindered by sickness or some other urgent cause, to say it privately.

Daily services.

Holy days. But certain days are marked by the Church as holy days, and for these special services are provided. I cannot think that any work ought to be allowed regularly to interfere with the duty of saying the Divine Service in church on these days. If this duty prevents your undertaking some other work which would have seemed desirable, still you are at least on the safe side in obeying unmistakeable law. Whenever we are in doubt, the safer course is to obey.

Caution in the use of discretion in departing from Rubrics. And this principle, my reverend brethren, does seem to me to render it a matter of very doubtful wisdom, to omit, at our own discretion, services or parts of services which the Church directs us to use. There are certain abridgments of the daily service which have the sanction of lawful precedent, having been authorized in the Province of Canterbury; there are other abridgments and divisions of services which custom and convenience seem to have sanctioned among ourselves: but let us beware how we increase the number of such customary departures from the law. With great deference to the number and judgment of those who sometimes omit what is called the Longer Exhortation—in my own opinion a very valuable and almost a necessary part of our Liturgy—I will add, that unauthorized departures from the rubric are especially dangerous if they touch the Sacramental Offices. There is only one case in which such discretion would be more dangerous, the case in which any exercise of it would amount to a crime; that in which it should touch upon the Creeds.

The Holy Sacraments. For in the Sacraments is the life of the Church. These we must guard with the most jealous reverence from profanation by careless or insincere receivers; we must surround them, not the Sacrament of Eucharist only, but that of Regeneration also, with everything which befits and illustrates the dignity of those holy mysteries; we must teach our people to value the Holy Communion, and give them frequent opportunities of receiving it; always urging, as we urge the necessity of partaking, the corresponding duty of preparation.

Joint Priesthood of Clergy and Laity. We who are Priests should look on our Celebrations as the chief work and central purpose of our lives; and those who are Laity, and have a share

only less responsible, not less real, than ours in those tremendous realities, should no less look to the Holy Communion, as the necessary continual sustenance of their life in Christ. So bound together, Priesthood and Laity, by Christ's Body and Blood, to Him and to each other, we may all be built up, a spiritual house, a royal priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Conclusion.

I have now detained you long enough. I have left untouched very many matters, and those which I have chosen for notice have not been always in themselves the most important, but they have been such as seemed to me to be now pressing on our attention. I have aimed rather at guiding your inquiries and inviting your counsel, than at laying down, in this my first Charge, any authoritative decrees. I have not called you together to congratulate you as if we had already attained, but to urge you, forgetting those things which are behind, to reach forth unto those things which are before. And when this solemn gathering is over, may each of us go forth, with renewed trust in His power Who is with us, to a life of ever-increasing humility, purity, and self-denial, to more and more labour, more and more, if it be His will, of poverty, and more and more suffering, so only there be more and more likeness to our Master, to set forth more and more evidently Christ crucified.

APPENDIX A.

Extract from Statement of Claims advanced by the Bishop, July 13, 1876.

"I claim to be informed, whenever I desire information, of any appointment to any spiritual office, Lay or Clerical, in the Church, and to have a right of veto on the same; and to be informed in all cases, where the importance of the matter or my own desire makes it necessary, of all changes in the management, order of service, or place of worship of any congregation."

APPENDIX B.

Resolutions Passed at the Conference of the Bishops of the Province of India and Ceylon, held at the Palace, Calcutta, on the 8th day of March, 1877, *adjourned from the 7th day of March,* 1877.

The Relation of Missionary Societies to Diocesan Organization.

Unanimously resolved:—

I. "We, the Metropolitan and Suffragan Bishops of the Province, desire to record our high appreciation of the work done on behalf of the Church of England by the great Missionary Societies which have voluntarily laboured in her name. In view, however, of the revival and extension of the Corporate work of the Church, we feel the necessity of considering and more accurately defining the relation of those Societies to Diocesan organization.

II. "We further consider that the question of the conditions under which Lay Agents are to be employed in the Church, is one which demands the serious attention of the Church at large.

III. "Pending the full consideration of these important subjects, we resolve:—

(1.) "That the Bishop of every Diocese is, in the last resort, responsible for all teaching given, and all work done, within his diocese in the name and under the authority of the Church.

(2.) "That, in accordance with this principle, every appointment to the discharge of spiritual functions in the Church, ought to be made with due recognition of the ultimate right of the Bishop to be consulted on such appointment, and to exercise a veto upon the same.

(3.) "That it follows, from the same principle, that like recognition ought to be accorded to the ultimate right of the Bishop to be consulted with regard to any change in the management, order of service, or place of worship, of any congregation.

IV. "We severally undertake to bring the whole matter before our respective dioceses, and, through the Metropolitan, to forward a copy of these resolutions to the Metropolitans of the other Provinces of the Anglican Communion, with an expression of our hope that they will lay the same before their Suffragans, and obtain from them the opinion of their respective dioceses upon the subjects referred to.

V. "We further resolve to meet, at such time and place as may be settled by the Metropolitan, to consider the replies which may have been received, and to take steps for ultimately bringing the whole subject before the proposed Pan-Anglican Synod."

Consecration of Churches.

At the adjourned Conference, held on Monday, March the 12th, it was resolved:—

I. "That the idea of consecration implying that the person or thing consecrated is thenceforth wholly and permanently given up and dedicated for ever to sacred purposes, no building can be, in the proper sense of the term, consecrated, unless the site and the building are, at the time of consecration, legally conveyed and given over to the Church for ever. The Bishop, on the part of the Church, receives the gift at the hand of the founder or founders, and solemnly consecrates it for ever.

II. "That such being the true idea of consecration, no church which is intended to be a permanent consecrated building should be built upon a site the title to which is in any way insecure or of a temporary character, and every care should be taken for legally securing the site before the building of any church is commenced.

III. "That inasmuch as it is the law of the Church that buildings which, either through insecurity of title to the site or other circumstances, cannot be permanently dedicated and consecrated, should be licensed by the Bishop, no building should be used habitually, nor except under pressure of necessity even occasionally, for the celebration of the Holy Communion, without his licence or permission."

Synodical Action.

Upon this subject it was resolved:—

"That the time has come for taking steps to provide a system of Synodical action, both Diocesan and Provincial, and that we

undertake to ascertain the feelings of the Clergy and Laity of our several Dioceses in regard to the constitution of Diocesan Synods."

Ecclesiastical Courts.

At the adjourned Conference on Friday, March the 9th, it was resolved:—

"That it is to be desired, with a view to securing to the Clergy and Laity a right of appeal, which at present, in the case of revocation of licence, they have not, that in the case of any proceedings being taken against any clergyman, the opportunity should be offered to him of submitting his case to an informal Court held by the Bishop, the Bishop undertaking, in that event, to recognize the right of appeal to a similarly informal Court held by the Metropolitan, whose decision shall be held to be final."

APPENDIX C.

CONFERENCE OF BISHOPS OF THE ANGLICAN COMMUNION, HOLDEN AT LAMBETH PALACE, JULY, 1878.

LETTER FROM THE BISHOPS, INCLUDING THE REPORTS ADOPTED BY THE CONFERENCE[a].

BISHOPS PRESENT.

The Archbishop of Canterbury.
The Archbishop of York.
The Archbishop of Armagh.
The Archbishop of Dublin.

The Bishop of London.
The Bishop of Winchester.
The Bishop of Llandaff.
The Bishop of Ripon.
The Bishop of Norwich.
The Bishop of Bangor.
The Bishop of Gloucester and Bristol.
The Bishop of Chester.
The Bishop of St. Alban's.
The Bishop of Hereford.
The Bishop of Peterborough.
The Bishop of Lincoln.
The Bishop of Salisbury.
The Bishop of Carlisle.
The Bishop of Exeter.
The Bishop of Bath and Wells.
The Bishop of Oxford.
The Bishop of Manchester.
The Bishop of Chichester.
The Bishop of St. Asaph.
The Bishop of Ely.
The Bishop of St. David's.
The Bishop of Truro.
The Bishop of Rochester.
The Bishop of Lichfield.
The Bishop of Sodor and Man.

The Bishop of Meath.
The Bishop of Down.
The Bishop of Killaloe.
The Bishop of Limerick.
The Bishop of Derry.
The Bishop of Cashel.
The Bishop of Ossory.

The Bishop of Moray. *Primus.*
The Bishop of St. Andrew's.
The Bishop of Edinburgh.
The Bishop of Aberdeen.
The Bishop of Glasgow.
The Bishop of Brechin.
The Bishop of Argyle.

The Bishop of Delaware.
The Bishop of New York.
The Bishop of Ohio.
The Bishop of Pennsylvania.
The Bishop of Western New York.
The Bishop of Nebraska.
The Bishop of Pittsburgh.
The Bishop of Louisiana.
The Bishop of Missouri.
The Bishop of Long Island.
The Bishop of Albany.
The Bishop of Central Pennsylvania.
The Assistant Bishop of North Carolina.
The Bishop of New Jersey.

[a] Published under Authority, by Cassell, Petter, and Galpin.

The Bishop of Wisconsin.
The Bishop of Iowa.
The Bishop of Colorado.

The Bishop of Haiti.
The Bishop of Shanghai.

The Bishop of Montreal. *Metropolitan.*
The Bishop of Fredericton.
The Bishop of Nova Scotia.
The Bishop of Ontario.
The Bishop of Huron.
The Bishop of Toronto.
The Bishop of Niagara.

The Bishop of Madras.
The Bishop of Colombo.
The Bishop of Bombay.

The Bishop of Guiana.
The Bishop of Kingston.
The Bishop of Antigua.
The Bishop of Barbados.
The Bishop of Nassau.

The Bishop of Sydney. *Metropolitan.*
The Bishop of Adelaide.
The Bishop of North Queensland.

The Bishop of Christchurch. *Metropolitan.*
The Bishop of Dunedin.

The Bishop of Gibraltar.

The Bishop of Capetown. *Metropolitan.*
The Bishop of St. Helena.
The Bishop of Maritzburg.
The Bishop of Bloemfontein.
The Bishop of Pretoria.

The Bishop of Rupertsland. *Metropolitan.*
The Bishop of British Columbia.
The Bishop of Saskatchewan.

The Bishop of the Falkland Islands.

The Bishop Suffragan of Dover.
The Bishop Suffragan of Guildford.
The Bishop Suffragan of Nottingham.

Bishop Perry.
Bishop McDougall.
Bishop Ryan.
Bishop Claughton.

OFFICERS OF THE CONFERENCE.

The Bishop of Gloucester and Bristol,
Secretary of the Conference.

The Bishop of Edinburgh,
Secretary of Committees.

Isambard Brunel, D.C.L., Chancellor of the Diocese of Ely,
Assistant Secretary.

LETTER.

To the Faithful in Christ Jesus, greeting—

We, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church, in full communion with the Church of England, one hundred in number, all exercising superintendence over Dioceses, or lawfully commissioned to exercise Episcopal functions therein, assembled, many of us from the most distant parts of the earth, at Lambeth Palace, in the year of our Lord 1878, under the presidency of the most reverend Archibald Campbell, by Divine Providence Archbishop of Canterbury, Primate of all England; after receiving, in the private Chapel of the said Palace, the blessed Sacrament of the Lord's Body and Blood, and after having united in prayer for the guidance of the Holy Spirit, have taken into our consideration various definite questions submitted to us affecting the condition of the Church in divers parts of the world.

We have made these questions the subject of serious deliberation for many days, and we now commend to the faithful the conclusions which have been adopted.

Report of Committee on the best mode of maintaining Union among the various Churches of the Anglican Communion.

1.—In considering the best mode of maintaining union among the various Churches of our Communion, the Committee, first of all, recognize, with deep thankfulness to Almighty God, the essential and evident unity in which the Church of England and the Churches in visible communion with her have always been bound together [b]. United under One Divine Head in the fellowship of the One Catholic and Apostolic Church, holding the One Faith revealed in Holy Writ, defined in the Creeds, and maintained by the Primitive Church, receiving the same Canonical Scriptures of the Old and New Testaments as containing all things necessary to salvation—these Churches teach the same Word of God, partake of the same divinely-ordained Sacraments, through the ministry of the same Apostolic orders, and worship one God and Father through the same Lord Jesus Christ, by the same Holy and Divine Spirit, Who is given to those that believe, to guide them into all truth.

2.—Together with this unity, however, there has existed among

[b] Note (A), page 51.

these Churches that variety of custom, discipline, and form of worship which necessarily results from the exercise by each "particular or national Church" of its right "to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying." We gladly acknowledge that there is at present no real ground for anxiety on account of this diversity; but the desire has of late been largely felt and expressed, that some practical and efficient methods should be adopted, in order to guard against possible sources of disunion in the future, and at the same time further to manifest and cherish that true and substantial agreement which exists among these increasingly numerous Churches.

3.—The method which first naturally suggests itself is that which, originating with the inspired Apostles, long served to hold all the Churches of Christ in one undivided and visible communion. The assembling, however, of a true General Council, such as the Church of England has always declared her readiness to resort to, is, in the present condition of Christendom, unhappily but obviously impossible. The difficulties attending the assembling of a Synod of all the Anglican Churches, though different in character and less serious in nature, seem to us nevertheless too great to allow of our recommending it for present adoption.

4.—The experiment, now twice tried, of a Conference of Bishops called together by the Archbishop of Canterbury, and meeting under his presidency, offers at least the hope that the problem, hitherto unsolved, of combining together for consultation representatives of Churches so differently situated and administered, may find, in the providential course of events, its own solution[c]. Your Committee would, on this point, venture to suggest that such Conferences, called together from time to time by the Archbishop of Canterbury, at the request of, or in consultation with, the Bishops of our Communion, might with advantage be invested in future with somewhat larger liberty as to the initiation and selection of subjects for discussion. For example, a Committee might be constituted, such as should represent, more or less completely, the several Churches of the Anglican Communion; and to this Committee it might be entrusted to draw up, after receiving communications from the Bishops, a scheme of subjects to be discussed.

5.—Meanwhile, there are certain principles of Church order

[c] Note (B), page 52.

which, your Committee consider, ought to be distinctly recognized and set forth, as of great importance for the maintenance of union among the Churches of our Communion.

(1.) First, that the duly-certified action of every national or particular Church, and of each ecclesiastical Province (or Diocese not included in a Province), in the exercise of its own discipline, should be respected by all the other Churches, and by their individual members.

(2.) Secondly, that, when a Diocese, or territorial sphere of administration, has been constituted by the authority of any Church or Province of this Communion within its own limits, no Bishop or other Clergyman of any other Church should exercise his functions within that Diocese without the consent of the Bishop thereof[d].

(3.) Thirdly, that no Bishop should authorize to officiate in his Diocese a clergyman coming from another Church or Province, unless such clergyman present letters testimonial, countersigned by the Bishop of the Diocese from which he comes; such letters to be, as nearly as possible, in the form adopted by such Church or Province in the case of the transfer of a clergyman from one Diocese to another.

Passing to details, your Committee would call attention to the following points:—

I.—*Of Church Organization.*

6.—Inasmuch as the sufficient and effective organization of the several parts of the Church tends to promote the unity of the whole, your Committee would, with this view, repeat the recommendation in the sixth Report of the first Lambeth Conference[e], that those Dioceses which still remain isolated should, as circumstances may allow, associate themselves into a Province or Provinces, in accordance with the ancient laws and usages of the Catholic Church.

II.—*Of Common Work.*

7.—Believing that the unity of our Churches will be especially manifested and strengthened by their uniting together in common work, your Committee would call attention to the great value of such co-operation wherever the opportunity shall present itself; as, for example, in founding and maintaining, in the mis-

[d] This does not refer to questions respecting missionary Bishops and foreign Chaplaincies, which have been entrusted to other Committees.

[e] Note (C), page 54.

sionary field, schools for the training of a native ministry, such as that which is now contemplated in Shanghai, and, generally, as far as may be possible, in prosecuting missionary work, such as that which the Churches in England and Scotland are maintaining together in Kaffraria.

III.—*Of Commendatory Letters.*

8.—(1.) This Committee would renew the recommendation of the first Lambeth Conference, that letters commendatory should be given by their own Bishops to clergymen visiting for a time other Churches than those to which they belong.

(2.) They would urge yet more emphatically the importance of letters commendatory being given by their own clergymen to members of their flocks going from one country to another. And they consider it desirable that the clergy should urge on such persons the duty of promptly presenting these letters, and should carefully instruct them as to the oneness of the Church in its Apostolical constitution under its varying organization and conditions.

It may not, perhaps, be considered foreign to this subject to suggest here the importance of impressing upon our people the extent and geographical distribution of our Churches, and of reminding them, that there is now hardly any part of the world where members of our Communion may not find a Church one with their own in faith, order, and worship.

IV.—*Of circulating Information as to the Churches.*

9.—It appears that the want has been much felt of some centre of communication among the Churches in England, Ireland, Scotland, America, India, the Colonies, and elsewhere, through which ecclesiastical documents of importance might be mutually circulated, and in which copies of them might be retained for reference. Your Committee would suggest that the Society for Promoting Christian Knowledge might be requested to maintain a department for this purpose, supported by special contributions; and also that provision might be made for the more general dissemination, in each Church, of information respecting the acts and current history of all the rest. They recommend that the Reports and other proceedings of this Conference, which it may think fit to publish, should be communicated through this channel. They further think it desirable that the official Acts, and other published documents of each representative body of

this Communion, should be interchanged among the respective Bishops and the officers of such bodies.

V.—*Of a Day of Intercession.*

10.—Remembering the blessing promised to united intercession, and believing that such intercession ever tends to deepen and strengthen that unity of His Church for which Our Lord earnestly pleaded in His great intercessory prayer, your Committee trust that this Conference will give the weight of its recommendation to the observance, throughout the Churches of this Communion, of a season of prayer for the unity of Christendom. This recommendation has been, to some extent, anticipated by the practice adopted of late years of setting apart a Day of Intercession for Missions. Your Committee would by no means wish to interfere with an observance which appears to have been widely accepted, and signally blessed of God. But, as our Divine Lord has so closely connected the unity of His followers with the world's belief in His own Mission from the Father, it seems to us that intercessions for the enlargement of His Kingdom may well be joined with earnest prayer that all who profess faith in Him may be one flock under one Shepherd. With respect to the day, your Committee have been informed that the Festival of St. Andrew, hitherto observed as the Day of Intercession for Missions, is found to be unsuitable to the circumstances of the Church in many parts of the world. They, therefore, venture to suggest that, after the present year, the time selected should be the Tuesday before Ascension Day (being a Rogation Day), or any of the seven days after that Tuesday; and they hope that all the Bishops of the several Churches will commend this observance to their respective Dioceses.

VI.—*Of Diversities in Worship.*

12.—Your Committee, believing that, next to oneness in "the Faith once delivered to the saints," communion in worship is the link which most firmly binds together bodies of Christian men, and remembering that the Book of Common Prayer, retained as it is, with some modifications, by all our Churches, has been one principal bond of union among them, desire to call attention to the fact that such communion in worship may be endangered by excessive diversities of ritual. They believe that the internal unity of the several Churches will help greatly to the union of these one with another. And, while they consider that such large elasticity in the forms of worship is desirable as will give

wide scope to all legitimate expressions of devotional feeling, they would appeal, on the other hand, to the Apostolic precept that "all things be done unto edifying," and to the Catholic principle that order and obedience, even at the sacrifice of personal preferences and tastes, lie at the foundation of Christian unity, and are even essential to the successful maintenance of the Faith.

12.—They cannot leave this subject without expressing an earnest hope that Churchmen of all views, however varying, will recognize the duty of submitting themselves, for conscience sake, in matters ritual and ceremonial, to the authoritative judgments of that particular or national Church in which, by God's Providence, they may be placed; and that they will abstain from all that tends to estrangement or irritation, and will rather daily and fervently pray that the Holy Spirit may guide every member of the Church to "think and do alway such things as be rightful," and that He may unite us all in that brotherly charity which is "the very bond of peace and of all virtues."

Report of Committee on Voluntary Boards of Arbitration for Churches to which such an arrangement may be applicable.

1.—Your Committee beg to submit the following Report:—

2.—The necessity for considering the subject which is entrusted to your Committee—namely, Voluntary Boards of Arbitration for Churches to which such an arrangement may be applicable—has arisen from the fact that there is no appeal from the Ecclesiastical Tribunals in the Colonial Churches to any of the ordinary Ecclesiastical Courts of England, or to the Judicial Committee of the Privy Council, when advising Her Majesty on appeals from Ecclesiastical Courts. No questions relating to the exercise of discipline in a Colonial Church can come before the Judicial Committee of the Privy Council, except on appeal from civil courts in the colony, exercising jurisdiction in matters affecting property or civil rights. The subject, therefore, before your Committee is not the constitution or jurisdiction of Provincial or Diocesan tribunals, but whether there should be some external tribunals, or "Voluntary Boards of Arbitration," to which an appeal or reference ought to be made; how such Boards, when necessary, should be constituted; and under what circumstances they should be approached.

3.—Your Committee, having taken into consideration the whole question, especially with reference to the action of some of the

Colonial Churches since 1867, when a report bearing upon this subject was prepared by a Committee of the Lambeth Conference held in that year, would make the following general recommendations:—

4.—I. (*a*) Every Ecclesiastical Province, which has constituted for the exercise of discipline over its clergy a tribunal for receiving appeals from its Diocesan Courts, should be held responsible for its own decisions in the exercise of such discipline; and your Committee are not prepared to recommend that there should be any one central tribunal of appeal from such Provincial tribunals.

5.—(*b*) If any Province is desirous that its tribunal of appeal should have power to obtain, in matters of doctrine, or of discipline involving a question of doctrine, the opinion of some council of reference before pronouncing sentence, your Committee consider that the conditions of such reference must be determined by the Province itself; but that the opinion of the council should be given on a consideration of the facts of the case, sent up to it in writing by the tribunal of appeal, and not merely on an abstract question of doctrine.

6.—(*c*) In Dioceses which have not yet been combined into a Province, or which may be geographically incapable of being so combined, your Committee recommend that appeals should lie from the Diocesan Courts to the Archbishop of Canterbury, to be heard by His Grace with such assistance as he may deem best. The circumstances of each Diocese must determine how such consensual jurisdiction could be enforced.

7.—II. As regards the very grave question of the trial of a Bishop, inasmuch as any tribunal, constituted for this purpose by a Province, is necessarily a tribunal of first instance, it would, in the opinion of your Committee, be expedient that, when any such provisions can be introduced by voluntary compact into the constitutions or canons of any Church, the following conditions should be observed:—

8.—(*a*) When any Bishop shall have been sentenced by the tribunal constituted for the trial of a Bishop in any Ecclesiastical Province, if no Bishop of the Province, other than the accused, shall dissent from the judgment, there should be no appeal; provided that the case be heard by not fewer than five Bishops, who shall be unanimous in their judgment.

9.—(*b*) If in consequence of the small number of Bishops in a Province, or from any other sufficient cause, a tribunal of five comprovincial Bishops cannot be formed, your Committee would

suggest that the Province should provide for the enlargement of the tribunal by the addition of Bishops from a neighbouring Province.

10.—(*c*) In the event of the Provincial tribunal not fulfilling the conditions indicated in paragraph 8 of this Report, your Committee would suggest that, whenever an external tribunal of appeal is not provided in the Canons of that Province, it should be in the power of the accused Bishop, if condemned, to require the Provincial tribunal to refer the case to at least five Metropolitans or chief Bishops of the Anglican Communion, to be named in the said Canons, of whom the Archbishop of Canterbury should be one; and that, if any three of these shall require that the case, or any portion of it, shall be re-heard or reviewed, it should be so re-heard or reviewed.

11.—(*d*) In cases in which an Ecclesiastical Province desires to have a tribunal of appeal from its Provincial tribunal for trying a Bishop, your Committee consider that such tribunal should consist of not less than five Bishops of the Churches of the Anglican Communion, under the presidency of the Archbishop of Canterbury, if His Grace will consent thereto, with the assistance of laymen learned in the law.

Report of Committee on the relation to each other of Missionary Bishops and of Missionaries of various branches of the Anglican Communion, acting in the same country.

1.—Your Committee beg to submit the following Report:—

I.

2.—Your Committee have had before them the question of providing Books of Common Prayer for converts from heathenism, suitable to the special wants of various countries; and they recommend as follows:—

3.—They think it very important that such books should not be introduced or multiplied without proper authority; and, since grave inconvenience might follow the use of different Prayer-Books in the same district, in English and American Missions, they recommend that, whenever it is possible, one Prayer-Book only should be in use.

4.—It is expedient that Books of Common Prayer, suitable to the needs of native congregations in heathen countries, should be framed; that the principles embodied in such books should be identical with the principles embodied in the Book of Common

Prayer; and that the deviations from the Book of Common Prayer in point of form should only be such as are required by the circumstances of particular churches.

5.—In the case of heathen countries not under English or American rule, any such book should be approved by a Board consisting of the Bishop or Bishops under whose authority the book is intended to be used, and of certain clergymen, not less than three where possible, from the Diocese or Dioceses, or district, and should then be communicated by such Bishop or Bishops, or by the Metropolitan of the Province to which any such Bishop belongs, to a Board in England, consisting of the Archbishops of England and Ireland, the Bishop of London, the Primus of the Scottish Episcopal Church, together with two Bishops and four clergymen selected by them, and also to a Board appointed by the General Convention of the Protestant Episcopal Church in the United States of America.

6.—No such book should be held to have been authorized for use in public worship, unless it have received the sanction of these two Boards.

7.—In any Diocese of a country under English rule, all such new books, being modifications or versions of the Book of Common Prayer, should be submitted, after approval by local authority, to the Board in England only.

II.

8.—Your Committee have considered the case of Missions in countries not under English or American rule, and they recommend as follows:—

9.—In cases where two Bishops of the Anglican Communion are ministering in the same country, as in China, Japan, and Western Africa at the present time, your Committee are of opinion that under existing circumstances each Bishop should have control of his own clergy, and their converts and congregations.

10.—The various Bishops in the same country should endeavour, as members of the same Communion, to keep up brotherly intercourse with each other on the subject of their Missionary work.

11.—In countries not under English or American rule, the English or American Church would not ordinarily undertake to establish Dioceses with strictly-defined territorial limits; although either Church might indicate the district in which it was intended that the Missionary Bishop should labour.

12.—Bishops in the same country should take care not to interfere in any manner with the congregations or converts of each other.

13.—It is most undesirable that either Church should for the future send a Bishop or Missionaries to a town or district already occupied by a Bishop of another branch of the Anglican Communion.

14.—When it is intended to send forth any new Missionary Bishop, notification of such an intention should be sent beforehand to the Archbishop of Canterbury, to the Presiding Bishop of the Protestant Episcopal Church in the United States of America, and to the Metropolitan of any Province near which the Missionary Bishop is to minister.

III.

15.—Your Committee have had before them a communication from the Bishop of Calcutta, dated June 4th, 1878, containing Resolutions of the Bishops of India and Ceylon, also a letter from Bishop Caldwell, dated June 1st, 1878, on the subject of the relation of Bishops abroad to the Missionaries in their Dioceses or districts.

16.—The questions raised by the Bishop of Calcutta's communication relate to the power and authority of the Bishop in respect of giving and withdrawing the licences, 1st, of the clergy under his charge; 2nd, of lay readers and catechists; also to the rights of the Bishop in reference to changes in the management, order of service, and place of worship of any congregation.

17.—As regards the licensing of the clergy, it is admitted generally that every Missionary clergyman, whether appointed by a society or otherwise, should receive the licence of the Bishop in whose Diocese he is to labour; but your Committee are of opinion that, in case of refusal to give a licence to a clergyman, the Bishop should, if the clergyman desire it, state the reasons of his refusal, and transmit them to the Metropolitan, who should have power to decide upon their sufficiency; such reasons should also be accessible to the person whose licence is in question. Where there is no Metropolitan, the reasons should be transmitted to the Archbishop of Canterbury, who should decide in like manner.

18.—As regards the withdrawal of a licence, your Committee find that in some Provinces the mode of proceeding for revocation has been fixed by canon, and the jurisdiction thus created has been established by consent. For these places it is not necessary

to make any recommendations. Where no such jurisdiction exists, your Committee recommend that the Bishop should in no case proceed to the revocation of a clergyman's licence without affording him the opportunity of shewing cause against it, and that if the Bishop shall afterwards proceed to revoke the licence, he should, if the clergyman desire it, state the reasons for his decision to such clergyman, and also to the Metropolitan, who should have power to sanction or disallow the revocation. In cases where there is no Metropolitan, the Archbishop of Canterbury should be regarded as the Metropolitan for this purpose. No such revocation should take place, except for grave ecclesiastical offences.

19.—The Bishop would probably find it desirable, where the clergyman is connected with one of the great Missionary societies, to communicate with the society or its local representatives before taking steps for revocation of a licence.

20.—With regard to lay agents, your Committee consider it desirable that such as are employed in more important spiritual functions should have the licence or other express sanction of the Bishop; and that other laymen employed in Missionary work should be considered to have the implied sanction of the Bishop, and should not continue to be so employed, if the Bishop see fit, for a grave reason, to forbid them.

21.—The authority of the Bishop in appointing places for public worship has been always admitted in the Church. Every place in which the Holy Communion is regularly celebrated should have the sanction of the Bishop.

22.—Your Committee have been asked for an opinion as to Subordinate, Co-ordinate, or Suffragan Bishops in India, to minister to native congregations, within the limits of another Diocese. Your Committee think that there are manifest objections to the appointment of a Bishop to minister to certain congregations within the Diocese of another Bishop, and wholly independent of him. Your Committee think that, for the present, the appointment of Assistant Bishops, whether European or native, subordinate to the Bishop of the Diocese, would meet the special needs of India in this matter, and would offer the best security for order and peace.

Report of Committee on the position of Anglican Chaplains and Chaplaincies on the Continent of Europe and elsewhere.

1.—Your Committee have to report that they have agreed to the following recommendations :—

2.—I. That it is highly desirable that Anglican congregations, on the Continent of Europe and elsewhere, should be distinctly urged not to admit the stated ministrations of any clergyman without the written licence or permission of the Bishop of the Anglican Communion who is duly authorized to grant it; and that the occasional assistance of strangers should not be invited or permitted without some satisfactory evidence of their ordination and character as clergymen.

3.—II. That it is desirable, as a general rule, that two chapels shall not be established where one is sufficient for the members of both Churches, American and English; also that where there is only one church or chapel the members of both Churches should be represented on the Committee, if any.

4.—III. That it be suggested to the Societies which partly support Continental Chaplaincies, that, in places where English and American Churchmen reside or visit, and especially where Americans outnumber the English, it may be desirable to appoint a properly-accredited clergyman of the American Church.

5.—IV. That your Committee, having carefully considered a Memorial addressed to the Archbishops and Bishops of the Church of England by four Priests and certain other members of "the Spanish and Portuguese Reformed Episcopal Church," praying for the consecration of a Bishop, cannot but express their hearty sympathy with the Memorialists in the difficulties of their position; and, having heard a statement on the subject of the proposed extension of the Episcopate to Mexico by the American Church, they venture to suggest that, when a Bishop shall have been consecrated by the American Church for Mexico, he might be induced to visit Spain and Portugal, and render such assistance, at this stage of the movement, as may seem to him practicable and advisable.

Report of Committee appointed to receive questions submitted to them, in writing, by Bishops desiring the advice of the Conference on difficulties or problems they have met with in their several Dioceses, and to report thereon.

Attention has been called to the following subjects by questions submitted to your Committee:—

A.

(1.) The position which the Anglican Church should assume towards the "Old Catholics" and towards other persons on the Continent of Europe who have renounced their allegiance to the Church of Rome, and who are desirous of forming some connection with the Anglican Church, either English or American.

(2.) Applications for intercommunion between themselves and the Anglican Church from persons connected with the Armenian and other Christian communities in the East.

(3.) The position of Moravian ministers within the territorial limits of Dioceses of the Anglican Communion.

B.

(1.) The West Indian Dioceses.
  (*a.*) Their proposed Provincial organization.
  (*b.*) The position of their Diaconate.
(2.) The Church of Haiti.

C.

Local peculiarities regarding the Laws of Marriage.

D.

A Board of Reference for matters connected with Foreign Missions.

E.

Difficulties arising in the Church of England from the revival of obsolete forms of Ritual, and from erroneous teaching on the subject of Confession.

A.

The fact that a solemn protest is raised in so many Churches and Christian communi ies throughout the world against the usurpations of the See of Rome, and against the novel doctrines promulgated by its authority, is a subject for thankfulness to Almighty God. All sympathy is due from the Anglican Church to the Churches and individuals protesting against these errors, and labouring, it may be, under special difficulties from the assaults of unbelief as well as from the pretensions of Rome.

We acknowledge but one Mediator between God and men—the Man Christ Jesus, Who is over all, God blessed for ever. We reject, as contrary to the Scriptures and to Catholic truth, any doctrine which would set up other mediators in His place, or which would take away from the Divine Majesty of the fulness of the Godhead which dwelleth in Him, and which gave an infinite value to the spotless Sacrifice which He offered, once for all, on the Cross for the sins of the whole world.

It is therefore our duty to warn the faithful that the act done by the Bishop of Rome, in the Vatican Council, in the year 1870—whereby he asserted a supremacy over all men in matters both of faith and morals, on the ground of an assumed infallibility—was an invasion of the attributes of the Lord Jesus Christ.

The principles on which the Church of England has reformed itself are well known. We proclaim the sufficiency and supremacy of the Holy Scriptures as the ultimate rule of faith, and commend to our people the diligent study of the same. We confess our faith in the words of the ancient Catholic creeds. We retain the Apostolic order of Bishops, Priests, and Deacons. We assert the just liberties of particular or national Churches. We provide our people, in their own tongue, with a Book of Common Prayer and Offices for the administration of the Sacraments, in accordance with the best and most ancient types of Christian faith and worship. These documents are before the world, and can be known and read of all men. We gladly welcome every effort for reform upon the model of the Primitive Church. We do not demand a rigid uniformity; we deprecate needless divisions; but to those who are drawn to us in the endeavour to free themselves from the yoke of error and superstition we are ready to offer all help, and such privileges as may be acceptable to them and are consistent with the maintenance of our own principles as enunciated in our formularies.

Your Committee recommend that questions of the class now submitted to them be dealt with in this spirit. For the consideration, however, of any definite cases in which advice and assistance may, from time to time, be sought, your Committee recommend that the Archbishops of England and Ireland, with the Bishop of London, the Primus of the Scottish Episcopal Church, and the Presiding Bishop of the Protestant Episcopal Church in the United States of America, the Bishop superintending the congregations of the same upon the Continent of Europe, and the Bishop of Gibraltar, together with such other Bishops as they may associate with themselves, be

requested to advise upon such cases as circumstances may require.

With regard to the special questions now raised respecting Moravian Orders[f], the above-mentioned prelates are recommended to associate with themselves such learned persons as they may deem eminently qualified to assist them by their knowledge of the historical difficulties involved.

B.

1. (*a*) With respect to the West Indian Dioceses, assuming such Dioceses to desire to be combined into a Province, your Committee advise that the formal consent of the Diocesan Representative Synods, if free (as regards their relation to the State) to give such consent, be first obtained.

The Bishops of the several Dioceses would then forward such formal consent, or expressed desire, to the Archbishop of Canterbury, requesting him to give his sanction to the formation of the Province.

Whether the General Synod of the Province should consist of the Bishops, with representatives of the clergy and laity of the respective Dioceses, or should consist of the Bishops of the Province only; and, in the latter case, what limitation should be imposed on the powers of such purely Episcopal Synod, is a question which ought to be left to the Diocesan Synods to decide, with the approval of the Archbishop of Canterbury.

If the West Indian Dioceses be formed into a Province, it seems desirable that a Metropolitan should be, in the first instance, elected from and by the Bishops of the West Indian Dioceses.

[f] The special questions submitted were the following:—

"1. If a Moravian presbyter or deacon desires to be received into the Anglican Ministry, ought I to (*a*) ordain him absolutely; (*b*) re-ordain him conditionally; (*c*) accept his orders as valid, and simply give him mission in the Anglican Church?

"2. Can I canonically and regularly commission a Bishop of the Unitas Fratrum in my Diocese either to confirm or to ordain for me, or to do both Episcopal acts according to the Anglican Ritual?

"3. Am I justified, if called on, to confirm children, or ordain presbyters or deacons, or do both for the Moravians, in their churches, and according to their ritual?

"4. May Anglican presbyters and deacons, with their Bishop's sanction, officiate and minister the sacraments in Moravian churches, according to their ritual, and invite Moravian presbyters or deacons to execute the functions appertaining to their office in Anglican churches, and according to Anglican ritual?"

(*b*) The questions[g] submitted respecting the peculiar circumstances of the West Indian Diaconate appear to your Committee, upon full consideration, to be such as can be adequately decided only in Diocesan or Provincial Synods.

2. Your Committee desire to express their satisfaction on learning that a Church in connection with the Anglican Communion has been planted in the island of Haiti; that a Bishop has been consecrated thereto by Bishops of the Protestant Episcopal Church in the United States of America, and the Bishop of Kingston, Jamaica; and that successful efforts are being made for the training of a native Ministry; and your Committee trust that God's blessing may rest upon the Bishop, Priests, and Deacons, and all other members of this Church.

C.

With regard to those questions in connection with the Laws of Marriage, which have been submitted to them, your Committee, while fully recognizing the difficulties in which various branches of the Church have been placed by the action of local Legislatures, are of opinion that steps should be taken by each branch of the Church, according to its own discretion, to maintain the sanctity of marriage, agreeably to the principles set forth in the Word of God, as the Church of Christ hath hitherto received the same.

D.

With respect to what has been submitted to us on the subject of Foreign Missions, your Committee are of opinion that it is desirable to appoint a Board of Reference, to advise upon questions brought before it either by Diocesan or Missionary Bishops or by Missionary Societies. Your Committee are further of opinion that the details of the formation and constitution of such Board ought to be referred to the Archbishops of England and Ireland, the Bishop of London, the Primus of the Scottish

[g] These questions raised the following points:—

1. The desirableness, or otherwise, of recognizing a Diaconate which, in certain cases, shall be practically permanent, instead of regarding the Diaconate as the invariable step to the Presbyterate.

2. The desirableness, or otherwise, of permitting Deacons to engage in such secular callings as are not inconsistent with the due and edifying discharge of sacred functions.

3. What modifications, if any, should be allowed as regards the intellectual qualifications and tests to be required of, and imposed on, such laymen as desire to become Deacons without relinquishing their secular vocation.

Episcopal Church, the Presiding Bishop of the Protestant Episcopal Church in the United States of America, with the Bishop superintending the congregations of the same upon the Continent of Europe, and such other Bishops as they may associate with themselves, who should communicate with the authorities of the various Colonial Churches, and with the existing Missionary Organizations of the Anglican Communion.

E.

Considering unhappy disputes on questions of ritual, whereby divers congregations in the Church of England and elsewhere have been seriously disquieted, your Committee desire to affirm the principle that no alteration from long-accustomed ritual should be made contrary to the admonition of the Bishop of the Diocese.

Further, having in view certain novel practices and teachings on the subject of Confession, your Committee desire to affirm that in the matter of Confession the Churches of the Anglican Communion hold fast those principles which are set forth in the Holy Scriptures, which were professed by the Primitive Church, and which were re-affirmed at the English Reformation; and it is their deliberate opinion that no minister of the Church is authorized to require from those who may resort to him to open their grief a particular or detailed enumeration of all their sins, or to require private confession previous to receiving the Holy Communion, or to enjoin or even encourage the practice of habitual confession to a Priest, or to teach that such practice of habitual confession, or the being subject to what has been termed the direction of a Priest, is a condition of attaining to the highest spiritual life. At the same time your Committee are not to be understood as desiring to limit in any way the provision made in the Book of Common Prayer for the relief of troubled consciences.

These are the Reports of the Conference, and the practical conclusions at which we have arrived. Some of these conclusions have reference to the special circumstances of different branches of the One Church of Christ, according to peculiarities of their various Missionary work for the heathen, or their labours amongst their own people; some embody principles which apply to all branches of the Church Universal. They are all limited in their scope to those subjects which have been distinctly brought before

the assembled Bishops. We invite to them the attention of the various Synods and other governing powers in the several Churches, and of all the faithful in Christ Jesus throughout the world.

We do not claim to be lords over God's heritage, but we commend the results of this our Conference to the reason and conscience of our brethren as enlightened by the Holy Spirit of God, praying that all throughout the world who call upon the name of our Lord Jesus Christ may be of one mind, may be united in one fellowship, may hold fast the Faith once delivered to the saints, and worship their one Lord in the spirit of purity and love.

Signed, on behalf of the Conference,

A. C. CANTUAR.

C. J. Gloucester and Bristol,
Secretary of the Conference.

Henry, Bishop of Edinburgh,
Secretary of Committees.

I. Brunel, Chancellor of the Diocese of Ely,
Assistant Secretary.

Note A (page 34).

The Churches thus united are, at this time, the Church of England, and the Churches planted by her in India, the Colonies, and elsewhere, most of which Churches are associated into distinct Provinces[h]—the Church of Ireland; the Episcopal Church in Scotland; the Protestant Episcopal Church in the United States of America, with its Missionary Branches; and the Church in Haiti. Among the external evidences of the unity of these Churches, none is more significant than that which frequently occurs,—the uniting of Bishops of different Churches, e.g., of English, Scottish, and American Bishops, in that most important

[h] There are six Provinces, viz.:—
India, with six Dioceses.
Canada, with nine Dioceses.
Rupertsland, with four Dioceses.
South Africa, with eight Dioceses.
Australia, with twelve Dioceses.
New Zealand, with seven Dioceses.
And there are twenty Dioceses not yet associated in Provinces.

function, by which the Episcopal succession is continued. On more than one occasion, also, the Church in Scotland has consecrated a Bishop in behalf of the Church of England, when legal difficulties have impeded the consecration in England.

Note B (page 35).

One of the results of the first Lambeth Conference was the appointment of a Committee to prepare a Bill for placing on a more satisfactory footing the status in England of clergy ordained by Bishops of Colonial and other Churches, outside the Church in England.

A Bill to effect this object was introduced by Lord Blachford into Parliament in the Session of 1873, and became law in the Session of 1874, under the name of "The Colonial Clergy Act, 1874." (37 & 38 Vict., cap. 77.)

The Act does not apply to the clergy of the Episcopal Church in Scotland. The legal disabilities of the Scottish clergy were removed, and their position defined, by the Act, 27 & 28 Vict., cap. 94.

With this exception, the Act of 1874 deals with the status of all clergy ordained by Bishops other than Bishops of Dioceses in England and Ireland. It proceeds upon the assumption that all clergymen so ordained may be admitted to exercise their functions in the Church of England; but that the Bishops of that Church have a right, in respect of these clergy, to discretionary powers, analogous to those which they have in the case of ordination.

The following are the provisions of the Act which affect the clergy ordained by Bishops other than those of (1) Dioceses in England; or (2) The Church of Ireland; or (3) The Episcopal Church in Scotland.

"Section 3.—Except as hereinafter mentioned, no person who has been or shall be ordained Priest or Deacon, as the case may be, by any Bishop other than a Bishop of a Diocese in one of the Churches aforesaid shall, unless he shall hold or have previously held preferment or a curacy in England, officiate as such Priest or Deacon in any church or chapel in England, without written permission from the Archbishop of the Province in which he proposes to officiate, and without also making and subscribing so much of the declaration contained in 'The Clerical Subscription Act, 1865,' as follows: (that is to say,)

"'I assent to the Thirty-nine Articles of Religion, and to the

Book of Common Prayer, and of the Ordering of Bishops, Priests, and Deacons. I believe the doctrine of the Church of England as therein set forth to be agreeable to the Word of God; and in public prayer and administration of the sacraments, I, whilst ministering in England, will use the form in the said Book prescribed and none other, except so far as shall be ordered by lawful authority.'

"Section 4.—Except as hereinafter mentioned, no person who has been or shall be ordained Priest or Deacon, as the case may be, by any Bishop other than a Bishop of a Diocese in one of the Churches aforesaid, shall be entitled as such Priest or Deacon to be admitted or instituted to any benefice or other ecclesiastical preferment in England, or to act as Curate therein, without the previous consent in writing of the Bishop of the Diocese in which such preferment or curacy may be situate.

"Section 5.—Any person holding ecclesiastical preferment, or acting as Curate in any Diocese in England under the provisions of this Act, may, with the written consent of the Bishop of such Diocese, request the Archbishop of the Province to give him a licence in writing under his hand and seal in the following form; that is to say:—

"'To the Rev. *A. B.*,

"'We, *C.*, by Divine Providence Archbishop of *D.*, do hereby give you, the said *A. B.*, authority to exercise your office of Priest (*or* Deacon) according to the provisions of an Act of the thirty-seventh and thirty-eighth years of Her present Majesty, intituled "An Act respecting Colonial and certain other Clergy."

"'Given under our hand and seal on the day of

"'*C.* (L.S.) *D.*'

"And if the Archbishop shall think fit to issue such licence, the same shall be registered in the registry of the Province, and the person receiving the licence shall thenceforth possess all such rights and advantages, and be subject to all such duties and liabilities, as he would have possessed and been subject to if he had been ordained by the Bishop of a Diocese in England: Provided that no such licence shall be issued to any person who has not held ecclesiastical preferment or acted as Curate for a period or periods exceeding in the aggregate two years."

The Act also contains the following provision as to the Consecration of Bishops:—

"Section 12.—It shall be lawful for the Archbishop of Canterbury or the Archbishop of York, for the time being, in con-

secrating any person to the office of a Bishop, for the purpose of exercising Episcopal functions elsewhere than in England, to dispense, if he think fit, with the oath of due obedience to the Archbishop."

NOTE C (page 36).

The following extract from the Report refers to this subject:—"Your Committee strongly recommend that all those Dioceses which are not as yet gathered into Provinces should, as soon as possible, form part of some Provincial organization. The particular mode of effecting this in each case must be determined by those who are concerned."

The Committee would also call attention to the concluding paragraph of the same Report:—

"In the case of the limits of an existing Province being altered, the consent of the Synod of that Province would be required for the alteration."

APPENDIX D.

Diocesan Training College, Kandy,
15th October, 1878.

Dear Sir,

I beg to inform you that a Training College has been established for the education of young men for Sinhalese Schoolmasters, in which a thorough instruction is given in those subjects which form the usual branches of instruction in our schools. It is under the management of the Committee of the Diocesan Fund, with the Lord Bishop as Visitor.

The want of efficient Masters has long been felt, and it is hoped that the Training College will be the means of supplying a deficiency.

The College was opened at the beginning of the year. Five Students were then admitted, and, since that time, two probationary Students have been received, making a total of seven. (Probationary Students are those who, on account of age or attainments, are not eligible for Students, or who may be desirous of admission out of the usual course. They may be admitted by special arrangement, on payment of 5 rupees per month.)

Students are boarded and educated free of expense. They are, however, required to provide their own clothing, and to pay their own expenses when travelling.

Candidates should be over eighteen years of age, and have passed the Sixth Standard (Anglo-Vernacular).

They should be of good health, and free from defects of voice, vision, or hearing.

The residence at the Training College will usually comprise two years, though the time may be modified, according to circumstances, by the Principal.

On the completion of their training, each Student will receive a certificate which will qualify him for the position of Schoolmaster in the Diocesan Schools; and in which capacity he will receive employment at a salary of not less than 20 rupees per month.

In consideration of the expense in training them, Students will

be required to enter into an engagement to serve at least five years in the Diocesan Schools.

Schoolmasters are liable to have their Certificates withdrawn by the Bishop for incompetency or misconduct.

An examination of candidates for admission will take place annually at Christmas-tide. The number admitted will vary according to circumstances.

As the funds of the College are very limited, any help will be thankfully received by the Principal; for the same reason, preference will always be given to those Students who are willing to contribute something towards their maintenance.

Should Clergymen or others require a young man to be trained for a particular work, it may be so arranged, provided his expenses for food (10 rupees per month) are paid by those for whom he is being trained.

It is earnestly requested that promising young men may be sought for and encouraged to seek admission to the Training College.

All applications must be accompanied by a certificate from a Clergyman, that the candidate is a *bonâ fide* member of the Church of England.

For the convenience of candidates, examinations will be held simultaneously at St. Thomas's College, Colombo, and the Diocesan Training College, Kandy.

All communications to be addressed to the Rev. T. B. Robertson, Principal, Diocesan Training College, Kandy.

I am, Sir,
Your most obedient Servant,
T. B. Robertson, *Principal.*

APPENDIX E.

Regulations for the Portions of the General Cemeteries, Kanatta and Madampitiya, set apart for the use of the Church of England.

1. Resolved, That the Church-of-England Cemeteries' Committee consist of all the Clergy of the Church of England holding the Bishop's licence to minister to congregations within the municipal limits (provided that there be no more than one clerical representative from any congregation), and one Lay Communicant, elected from time to time by each of such congregations: the Bishop being Chairman.

The Committee shall be convened once in every year, during the months of November, December, or January.

2. Resolved, That a Board be appointed by the Committee for carrying out the Rules laid down by the Committee, and dealing with all questions as they arise; one of the Board being appointed Curator, who in ordinary cases would act in the first instance on the behalf of the Board.

In case of any dissatisfaction with the decision of the Board, the subject be referred to the Bishop, who, if he think it necessary, or if it be required either by appellant or by a majority of the Board, will refer the complaint to the Committee for final decision.

It was resolved that the Board consist of three members, two of whom must be laymen and one a clergyman, to be elected in every instance by the Committee.

The Bishop may at any time summon the Committee to consider any action of the Board, and in the meantime, if he think it necessary, may suspend or reverse such action: provided that in the case of his so interfering, the Committee be summoned to meet within twenty-one days at the farthest.

3. Resolved, That no ground be opened for burial except upon a certificate from some Clergyman holding the Bishop's licence in the diocese, to the effect that such person for whom

the grave is required died a *bonâ fide* member of the Church of England.

That printed forms of such certificate be provided by the Board, and issued to the Clergy who are members of this Committee. Such forms shall contain instructions as to the conduct of funerals and fees payable.

The Board shall have power to dispense with such certificate, if it shall seem good to them, in the case of the Christian husband, or wife, or young child (being baptized) of a person already interred, but in no other case; provided always that the Church-of-England service be used.

No one at any time shall be allowed to conduct any service whatever in either cemetery or cemetery chapel, unless he be duly licensed by the Bishop of the diocese.

4. Resolved, That three grades of burial be provided for,—

1st. That ground may be purchased at a fixed sum per square foot.

2nd. That space considered by the Board sufficient for a single grave be allotted for a fixed sum.

3rd. That to those who are unable to bear the expense, a grave, free of charge, may be given by the Board.

(1.[a]) That the exclusive rights of burial in any portion of the ground may be purchased at the rate of 30 rupees in respect of each allotment of 8 ft. by 8 ft.

(2.) That the Board may grant to any person a grave for the charge of 7.50 rupees for the burial of an adult, and of 3.75 rupees for that of a child under 10 years of age.

(3.) That the right of burial may be granted by the Board free of all charge on the certificate of a clergyman, stating the incapacity by the applicant to bear the ordinary expense.

(4.) No person shall be entitled to purchase the exclusive right of burial in any piece of ground larger than 16 ft. by 8 ft. at one time, or to hold a larger piece for such exclusive right without special leave from the Board.

(5.) The Cemetery-keeper shall be authorized to receive the fees and to pay them to the Curator monthly, and the accounts shall be audited yearly by the Registrar of the Diocese, and published by the Board.

[a] The Rules 4 (1), 4 (2), 4 (3), 4 (4), 4 (5), embodying the Scale of Fees, have been framed by the Executive Council, and have received the sanction of H. E. the Governor.

The above-mentioned charges do not include the Clergyman's fee, the maximum fee for the minister being, as in the Government Ordinance, 5 rupees.

5. The design, measurement, and inscription of every monument must be submitted to the Board, and no monument may be erected without the approval of the Curator, given in writing on behalf of the Board, subject to the appeal above provided, and subject to the payment of 5 rupees for obtaining such permission for the erection of the monument.

That in every case where no monument is erected by the friends or relatives of the deceased, the Board shall place a small stone cross or mark, with the number of the grave corresponding to the Register of the burial.

6. Resolved, That the Bishop be requested to consecrate the Church of England Cemeteries at Kanatta and Madampitiya, reserving in each a portion of ground for the interment of unbaptized children of members of the Church of England, and other persons for whom it might be desirable in the discretion of the Board to provide graves.

7. The Committee shall be summoned by the Chairman at any time on the requisition of two members of the Board, such meeting to take place within twenty-one days from the receipt of such requisition.

8. It shall be the duty of the Board, so far as the funds at their disposal shall permit, to preserve and beautify the Cemeteries, and to appoint and employ in each a Cemetery-keeper, and such other servants as may be required for the upkeep of the roads and graves.

9. These Rules can be revised only by a meeting of the Committee, of which at least twenty-one days' notice shall have been given to the Clergy, and to one at least of the Churchwardens or Trustees of every congregation, and by a majority of at least two-thirds of the members present.

No motion affecting any rule can be brought forward at any meeting of the Committee, unless notice of such motion has been given to the Secretary, in writing, at least fourteen days previously, the notice to be circulated by the Secretary among the members of the Committee.

These Rules were passed at meetings held on Saturday, November 23rd, and Saturday, December 7th, 1878, by a Committee consisting of the following members:—

THE RIGHT REV. THE LORD BISHOP (Chairman).

	Clerical.	*Lay.*
Cathedral (English) .	Warden of St. Thomas' Coll.	Hon. Col. Fyers.
Do. (Sinhalese)	Rev. J. De Silva .	. Mr. J. A. G. Perera.
St. Peter's . .	Rev. W. F. Kelly .	. J. F. Churchill, Esq.
Holy Trinity . .	Rev. H. W. Meeres[b]	. F. De Saram, Esq.
St. Paul's . .	Rev. C. W. De Hoedt	. J. Gomes, Esq.
All Saints' . .	Rev. S. W. Dias .	. E. Dias, Esq.
St. Thomas' . .	Rev. S. J. D. Ondaatjie	A. Muttukistna, Esq., Mudaliar.
All Saints' Chapel .	Rev. A. Vethecan .	. Mr. Gnanamuttu.
St. James' . .	Rev. C. David . .	. Mr. Titus.
St. Thomas' Chapel .	Rev. A. Wickramanayake	. Mr. A. Fernando.
Galkisse . . .	Rev. C. Senannayake	Mr. Jayesuriya Siriwardene.

Additional members elected by the Committee:—

Honourable J. Douglas. J. Swan, Esq. F. C. Loos, Esq.

[b] Unavoidably absent from the meetings.

APPENDIX F.

THE BISHOP'S GRANT FOR RELIGIOUS INSTRUCTION IN CHURCH-OF-ENGLAND SCHOOLS.

1. This system is provisional only, until a Diocesan System of inspection can be completed.

2. It is applicable, on the written request of managers, to all Schools of whatever description, in which the following conditions are complied with.

3. All the Teachers must be Christians, and the Head-teachers Communicants of the Church of England.

4. The Books used and the method of instruction must be approved by the Bishop.

5. The Pupils presented must have been *bonâ fide* pupils of the School for the previous eight months, and must not have been presented in any other school within twelve months.

6. Baptized Christians, Catechumens[a], and Heathens must be presented in three separate groups. If the groups have not been habitually taught separately, only half of the Grant will be given.

7. Group I., containing only Baptized Christians, will be examined in three Divisions, in which the subjects will be as follow:—

1st Division.

Section i. Rudimentary knowledge of the Contents of the Holy Scripture.

Section ii. The Lord's Prayer, Creed, and Ten Commandments.

2nd Division.

Section i. A sufficient special portion of Holy Scripture (the selection being approved by the Bishop) and general knowledge of the contents of Holy Scripture.

Section ii. The Church Catechism.

3rd Division.

Section i. Thorough knowledge of one Gospel, besides general knowledge of the text of the Scripture.

Section ii. The History and Contents of the Prayer-Book.

[a] A Catechumen is a person who, though professing Christianity, has never been baptized.

Group II. will be examined in Two Divisions.

1st Division. As in Group I.

2nd Division.

Section i. As in Group I.

Section ii. The Lord's Prayer, Creed, and Ten Commandments, with the explanation of them taken from the Church Catechism.

Group III. will be examined in two Divisions.

1st Division.

Section i. Elementary knowledge respecting the attributes of God, and the Creation.

Section ii. Elementary knowledge of right and wrong.

2nd Division.

Section i. The Historical contents of the Old and New Testaments.

Section ii. The Ten Commandments, and their meaning as developed in the New Testament.

8. In each Division the Standard of a Pass will be to some extent proportioned to the age and capacities of the children: and no child will be allowed to pass more than twice in each Division.

9. The Grant will be awarded according to the following rates:—

	Rs.	*Cts.*
Group I., for each Pupil passing in Section i. .	1	00
Do. „ „ „ ii. .	1	00
Group II. „ „ „ i. .	0	50
Do. „ „ „ ii. .	0	50
Group III. „ „ „ i. .	0	25
Do. „ „ „ ii. .	0	50
Capitation for every child of Communicant members of the Church of England .	1	00

10. Any pupil may be examined in any language, as desired by the Manager, but no credit will be given for any knowledge which the child cannot express in its mother-tongue.

11. Schools put upon the List before January 31st, 1879, will be examined, if possible, during that year.

APPENDIX G.

CONFERENCE OF CLERGY AND LAITY.

An informal Conference of the Clergy and Laity of the Diocese of Colombo was held under the Presidency of the Bishop, in the Library of St. Thomas' College, Colombo, on May 1st, at 3 p.m., after the conclusion of the formal Visitation.

The following Resolutions were carried, after short discussions:—

"I. That a Committee be appointed to consider the question of Lay Orders in this Diocese, and report thereon to the Bishop."

The Archdeacon proposed, Mr. Horsfall seconded.

Carried by a large majority.

"II. That a Committee be appointed to consider the steps necessary for the erection of the proposed new Cathedral."

Col. Fyers proposed, Mr. Grenier seconded.

Carried *nem. con.*

"III. That a Committee be nominated to consider the question of the tenure of Church property."

Mr. Grenier proposed, Mr. Thomas seconded.

Carried *nem. con.*

"IV. (*a.*) That an authoritative Committee be appointed to deal with the question of Diocesan Finance."

Rev. W. F. Kelly proposed, Col. Fyers seconded.

Carried *nem. con.*

"(*b.*) That a paid organizing Secretary ought to be appointed for the Diocesan Fund."

Mr. Horsfall proposed, Mr. Finch seconded.

Carried *nem. con.*

Committees were appointed in each case. The Conference lasted about two hours and a-half, and was attended by nearly fifty Clergy, and a considerable number of laymen, being Catechists, Trustees, Churchwardens, or Lay-readers.

APPENDIX H.

MEETING OF THE PRESBYTERY.

A Meeting of the Presbytery of the Diocese of Colombo was held in St. Thomas' College, Colombo, at 11 A.M., on May 2, the day following the Primary Visitation of the Lord Bishop, the Holy Communion having first been celebrated in the Cathedral at 8 a.m.

The Lord Bishop presided, and the following Presbyters were present [a]:—

The Ven. the Archdeacon.
Rev. J. Allcock.
,, A. R. Cavalier.
,, T. Christian.
,, S. Coles.
,, C. David.
,, C. W. de Hoedt.
,, F. de Mel.
,, J. de Silva.
,, F. H. de Winton.
,, R. H. Duthy.
,, F. D. Edresinghe.
,, G. H. Gomes.
,, H. Gunasekara.
,, H. C. Hancock.
,, W. Herat.
,, J. I. Jones.
,, W. F. Kelly.
Rev. C. A. Koch.
,, E. C. La Brooy.
,, J. S. Lyle.
,, G. W. R. Mackenzie.
,, A. Mendis.
,, H. D. Meyrick.
,, E. F. Miller.
,, T. Mortimer.
,, M. C. Odell.
,, J. C. M. Ogilvie.
,, P. Peter.
,, F. W. C. Rigby.
,, W. E. Rowlands.
,, C. Senanayake.
,, A. Vethecan.
,, H. Wikkramanayaka.
,, D. Wood.

[a] The following Presbyters were exempted from personal attendance at the Visitation:—

Rev. G. Champion.
,, A. Dias.
,, R. T. Dowbiggin.
,, R. Edwards.
,, W. Ellis.
,, A. A. W. Hadley.
Rev. J. P. Handy.
,, J. Hensman.
,, E. Hoole.
,, W. Oakley.
,, J. D. Simmons.
,, D. Somanader.

The Rev. J. Bamforth was excused attendance at the meeting of the Presbytery.

The Rev. S. W. Dias was absent through illness.

The following Presbyters were absent from the Diocese on leave:—

Rev. R. Collins.
,, T. F. Falkner.
,, P. Marks.
Rev. H. W. Meeres.
,, H. Newton.
,, G. F. Unwin.

The total number of Presbyters in the Diocese is fifty-five.

The Subjects brought before the Meeting were as follows:—

I. *Bishop's Council.*

The Lord Bishop nominated the following seven Presbyters to form, with the approval of their brethren, his Standing Council of advisers:—

The Ven. the Archdeacon.	Rev. S. W. Dias.
The Rev. the Warden of S. Thomas' College.	„ M. C. Odell.
Rev. W. F. Kelly.	„ F. W. C. Rigby.
	„ J. Allcock.

II. *Day of Intercession.*

The Lord Bishop having referred to the resolution of the Lambeth Conference, recommended Rogation-Tuesday to the Presbytery as the day to be observed.

III. *Letters Commendatory.*

IV. *Marriage Laws.*

V. *Treatment of Lapsed Persons.*

VI. *Religious Instruction in Schools.*

These four Subjects having been discussed as time allowed, were each referred, by a unanimous vote, to a Committee or Committees to be appointed.

The following General Committee was then nominated *nem. con.*, to deal with the aforesaid Subjects:—

The Lord Bishop.	Rev. W. F. Kelly.
The Ven. the Archdeacon.	„ C. A. Koch.
The Rev. the Warden of St. Thomas' College.	„ J. S. Lyle.
Rev. J. Allcock.	„ M. C. Odell.
„ A. R. Cavalier.	„ F. W. C. Rigby.
„ S. Coles.	„ W. E. Rowlands.
„ G. H. Gomes.	„ C. Senanayake.
„ H. C. Hancock.	„ A. Vethecan.
„ J. Ireland Jones.	„ D. Wood.

with power to add to their number.

It was further resolved *nem. con.* that this Committee should also deal with

(1.) The question of Lay Orders, raised at the Conference of Clergy and Laity.

(2.) The question of the relations of one Clergyman's sphere to that of another, and how "intrusion" is to be defined.

The Lord Bishop having then left the meeting, the Ven. the Archdeacon took the chair, and the following five Presbyters were

nominated *nem. con.*, to serve as a Committee for advising the Bishop as to the revision of Licences:—

The Ven. the Archdeacon.	Rev. S. W. Dias.
The Rev. the Warden of St. Thomas' College.	„ J. Ireland Jones.
	„ F. W. C. Rigby.

A Meeting was then held of the above-mentioned General Committee, under the Presidency of the Ven. the Archdeacon.

The Rev. F. H. De Winton, Bishop's Chaplain, was elected Secretary.

It was resolved—

(1.) That seven form a quorum.

(2.) That Sub-Committees be appointed to deal with the several subjects.

(3.) That the minimum number of members of such Committees be five.

The following sub-Committees and Secretaries were then nominated:—

(1.) *Letters Commendatory.*

The Ven. the Archdeacon.	Rev. W. E. Rowlands.
Rev. A. R. Cavalier.	„ A. Vethecan.
„ S. Coles.	„ M. C. Odell (*Secretary*).

(2.) *Marriage Laws.*

The Ven. the Archdeacon.	Rev. W. F. Kelly.
Rev. S. Coles.	„ J. S. Lyle.
„ H. C. Hancock.	„ D. Wood.
„ J. Ireland Jones.	

The Archdeacon to be Secretary.

(3.) *Treatment of Lapsed Persons and Discipline of Catechumens.*

Rev. J. Allcock.	Rev. W. E. Rowlands.
„ S. Coles.	„ C. Senanayake.
„ J. S. Lyle.	„ A. Vethecan.

Rev. J. S. Lyle to be Secretary.

(4.) *Religious Teaching in Schools.*

The Ven. the Archdeacon.	Rev. C. A. Koch.
The Rev. the Warden of St. Thomas' College.	„ F. W. C. Rigby.
	„ C. Senanayake.
Rev. G. H. Gomes.	„ D. Wood.
„ J. I. Jones.	

The Rev. the Warden of St. Thomas' College to be Secretary.

(5.) *Lay Orders.*

The Rev. the Warden of St. Thomas' College.	Rev. J. S. Lyle.
Rev. J. Allcock.	„ M. C. Odell.
„ H. C. Hancock.	„ F. W. C. Rigby.

The Rev. H. C. Hancock to be Secretary.

It was further resolved that the name of the Rev. P. Marks be added to the General Committee and to Sub-Committee No. 3.

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